*The*
# COMMONWEAL
*A Weekly Review of Literature the Arts and Public Affairs*
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# Week by Week

AT THE August 2, 1935, session of the Seventh World Congress of the Communist Internationale, held in Moscow, Georgi Dimitroff developed at length the "party line" of the United Front against Fascism and War, a policy for the party in countries other than the U.S.S.R. which had been implicit in the Internationale ever since the break with Trotsky. Dimitroff discussed brilliantly and exhaustively the implications of "the establishment of unity of action by all sections of the working class, irrespective of their party or organizational affiliation" in order to accomplish the eventual overthrow of capitalism and the "victory of the proletarian revolution." In several passages of his speech he specifically includes an alliance between Communists and Catholic working people in his program. His idea of combating fascism was summed up in the parallel of the Trojan horse: "Comrades, you remember the ancient tale of the capture of Troy. Troy was inaccessible to the armies attacking her thanks to her impenetrable walls. And the attacking army . . . was unable to achieve victory until with the aid of the famous Trojan horse it managed to penetrate to the very heart of the enemy's camp. We revolutionary workers, it appears to me, should not be shy about using the same tactics with regard to our Fascist foe. . . . " The Trojan horse of the proletarian victory was to be the "united front," and this was to include Catholics. On April 17, 1936, the French Communist party broadcast an appeal for collaboration between Catholics and Communists, announcing the policy of the "outstretched hand."

**The Trojan Horse Snorts Again**

ON OCTOBER 26, 1937, Maurice Thorez, secretary general of the Communist party, elaborated and restated the same policy. "It is impossible not to recognize among both Catholics and Communists the same warm-hearted desire to satisfy the age-old aspirations of mankind for a better life." On December 25, 1937, Cardinal Verdier reported the answer of the Holy Father: "We must nobly, in a Christian spirit, with infinite charity, answer those who call to us from afar. . . . Collaboration? Our action is transfused with spirituality; yours is informed with materialism, and you repudiate that very element of spirituality which is for us the soul and the true good of any action. How then is collaboration possible?" On May 28, 1938, Earl Browder, secretary general of the American Communist party, called at length for Catholic collaboration in the United States. "Within the camp of democracy are included the great majority of the members of the Catholic Church. We Communists extend the hand of brotherly cooperation to them, and express our pleasure to find ourselves fighting shoulder to shoulder with them for the same social and economic ends." Since the parallel of the Trojan horse has been explicitly given to us, we, like Laocoön, cannot help suspecting the Greeks when they bear gifts.

**Mystifying Spies**

WHEN the machinations of various international secret agents come to light every so often, the imagination of a typical E. Phillips Oppenheim hero appears limited in comparison. Two months ago, an American-born, G. G. Rumrich, phoned for fifty blank passports to be sent to his room in a New York hotel and sat there calmly awaiting arrest, with some schoolboy drawings of a tank and plane as additional sinister evidence. One of his alleged confederates, a hairdresser on the Europa, who had committed the indiscretion of having her hair dyed orange, was found to have letters in her



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possession. But all in all the authorities indicated that nothing really incriminating could be found. In recent weeks, proceeding with this case which has now widened to comprise an investigation of an international German spy ring, the Federal Bureau of Investigation utilized the testimony of two witnesses, Dr. Ignatz T. Griebl, former head of the American Nazis, and Werner George Gudenberg, who had worked in at least two important American aviation plants. But before completing their testimony both skipped the country without permits or passports. Dr. Griebl was "discovered" as a stowaway on the Bremen a few hours after sailing, and then paid for tourist accommodations, but was kept aboard at Cherbourg on the grounds that the American authorities did not have the proper papers and that a stowaway should be carried to the ship's ultimate destination. Two weeks later Gudenberg tried the same technique, except that he had no passage money. Why did Rumrich and his associates seek to be arrested? Why did Griebl and Gudenberg flee the country to avoid giving further testimony? All we know is that the intelligence services of the different nations, regardless of their forms of government or political principles, are busy ferreting out the latest military secrets, the activities of other secret agents, and—for hypothetically possible future use—the defense plans of other nations.

Taxes Are Bad

THE SIMPLIFICATIONS in the President's Arthurdale speech can hardly be justified on the plea that he was talking to a high school graduating class. He was widely overheard—by senators, for instance, and newspaper men—and it was planned that way. The most dangerous thing about present American taxation is that it does not come anywhere near matching expenditure. This brings the problem of increasing debt and the threat of what may be done to handle the debt. The threat of increasing income taxes, personal or corporate, is apparently among the least of the dangers. Chaotic manipulation of credit and other forms of money is more to be feared. A deliberate choice of directions can too easily be abandoned or taken away when the country is forced to action by fiscal crises. Such crises are, of course, not near, but they get no further away. Senator Harrison's corrections of the Roosevelt tax speech were justified. American local, state and federal taxes together very closely approach those of other countries, especially for individuals in the upper brackets. Use of the general term, "increase in wealth," to cover both capital gains and regular income proved too great a simplification. Senator Harrison showed rather conclusively that capital gains, converted to use as income, are taxed on a graduated basis. The President failed to make the strongest point: that although capital gains are paper gains until converted into income, they do increase a person's economic control. The same is true of undistributed profits. Senator Harrison also showed it was too great a simplification to imply that stock exchange trading is of no benefit to new investment. People are likely to have to sell stocks and bonds in old companies to get the money to put in new, however bad the present process may be. Mr. Roosevelt's speeches on general subjects—usually when they deal with history—are too often more plausible than sound. They are oversimplified to make a case in contemporary politics, and no matter how good that case is on other grounds, such careless argument weakens them. The tax bill is not tough enough, it is true, but the relations between the discarded administration bill and the new unsigned law were not clarified at Arthurdale Homestead.

Long and Short of Relief

AMONG the changes made by the Senate Appropriations Committee in the recovery and relief bill which received too little attention was the one that made the bill, with its budget, cover eight months instead of seven. Unemployment statistics are so unstable that there is a real argument for keeping relief budgets flexible and making the laws governing them short-term. The reasons for making relief laws more stable, however, are stronger. It is inexcusably unrealistic to anticipate that the quantitative problem of relief will be drastically relieved within seven months, or several times seven months. Short-term planning has demonstrably failed to solve relief problems and unemployment. Day to day administration of relief is hard on the recipients and officials, very wasteful, deceptive as to annual cost, and prevents what accomplishments are possible even in that melancholy industry. American economy is sufficiently out of joint to certify the need of a long process of recovery.

TWO SMALL sections of the changed bill are especially hopeful: those appropriating special money to the United States Employment Service and to the National Resources Committee. The U.S.E.S. and relief administration should be integrated in function. The central economic objective of an unemployed individual should be to get not only material needs, but at the same time appropriate productive work, and the community attention and care for the unemployed should be directed to that twofold objective. The "case work" approach to the unemployed is deplorable, and aimlessness in relief policies forces it. The "unemployment agency" approach is clearly the best, and can help prevent some of the need of case work. It would seem appropriate for the

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*"WELCOME TO OUR CITY!"*

U.S.E.S. to have as great a share in administering all sorts of work relief as the more social service branches of the relief set-up. In so far as unemployment is considered normal, the U.S.E.S. should surely furnish the clearing-house for employment, public and private. The work of the National Resources Committee is by definition aimed at long-term programs which are necessary to surmount problems of unemployment and want in the midst of unused and badly used natural endowments. Increasingly its findings ought to influence recovery and relief legislation as well as the direction of private enterprise.

**Hague Keeps His Neck Stuck Out**

MAYOR HAGUE of Jersey City has succeeded in drawing national attention to his "fight for Americanism." Newspapers and weekly reviews throughout the country unite in condemning his autocratic attitude toward free speech and civil liberties, which he excuses as a fight against the "red elements" that are seeking to destroy the principles of "Americanism." Norman Thomas and Congressman O'Connell have been "deported" for attempting to speak; a political opponent, "Jeff" Burkitt, has been sentenced to jail; a C.I.O. sub-regional director, Sam Macri, has been beaten up. In the O'Connell case, the Jersey City police even borrowed the Gestapo device of describing their action as "protective" custody for the congressman against an enraged citizenry. We hold no brief for many of those who are most actively attacking Mayor Hague; they are at the very least dubious characters. But we do hold a brief for the principle of free speech. In a country such as ours, within which such diverse groups with such diverse opinions and beliefs must, perforce, live together in harmony, the broadest possible freedom of speech is the only safeguard against the endless misery of persecution and repression, not only of such ideas and views as we may hold false or even pernicious, but also of ideas which we hold dear and true. To deny free speech is a very dangerous thing; it is to forge a sword which cuts all ways—and to give rise to the grave suspicion that one's own house is in bad need of a rigorous cleaning.



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THIS world is no place for high-minded rationalists. That is clear all over again from Virginia Woolf's article on women and war in the *Atlantic Monthly*. The high-minded rationalist can make nothing of life's more depressing manifestations — and lacking the spiritual democracy which goes along with the belief in original sin, he is driven to ostracizing more and more of the unaccountable human race. In "Women Must Weep—or Unite against War," Mrs. Woolf comes pretty close to ostracizing the entire male sex. She contends—of course, with her own incisiveness and brilliance of expression—that women, or some picked group of them, can remain outside what she holds to be our male-produced and war-producing society; can be emancipated, by special education, from greed, venality, intellectual vanity and "unreal loyalties" like, for example, "pride of nationality" and "religious pride"; and can discourage war by having nothing to do with it by way of praise or blame or participation or practical nursing. There is no room here even to list the details of her indictment, let alone examine them. But most of them, curiously, take care of themselves just by being stated.

Women and War

IT IS not to deny that Mrs. Woolf says some bitterly right things about professional patriotism and the economic dependence of women (especially, we add, in her own country), about the so-called liberal learning that sells out the disinterested mind, about the dreadful modern bewitchment of busyness; it is not to deny that a just, reasoned aversion to war is universally needed—to say that this whole approach presents no realistic criticism, and no concrete contribution to peace. It is invalidated by the basic assumption that the human race is two, instead of one. Whether women as a group have opposed war more than men is a debatable historical point. But it would be difficult to prove that they have not had a responsible share in molding the present order of things, even though a more passive and indirect share; and it would be almost impossible to prove that they can be isolated from men in regard to any profound, living issue. Even if it were desirable, it is not possible: the sexes are too close. Better minds in each sex may, under God, bring us better counsels and truer liberty; it is as unreal as dreaming to expect those counsels and that liberty, at present, from women alone; just as it is as monstrous as a nightmare to envisage either women or men refusing to nurse those wounded in any cause, however unjust. The spiritual solidarity of the race is a fact; and when this spiritual solidarity is not perceived, the most generous indignation will run, as it does here, to sterile ends.

THE PROPOSED reform in news reporting in Canada is much more important than might be gaged from the modest length and inconspicuous place of the item describing it in our daily press. Modeled upon the present procedure in Great Britain in regard to divorce news, it limits the printable substance of such news, under pretty severe penalties, to little more than the bare skeleton of the facts. That it is logical to include this measure under the general heading of protecting public morals no one will question whose own sense of decency has been assaulted in his own favorite newspaper by this brand of exploitation of private affairs. A few top-ranking papers, it is true, have made some effort to curtail and subdue it; but as long as its sales value is high on news stands, their individual efforts—never very revolutionary—will probably not be widely imitated. Some drastic clean-up in the type of thing served up to "batteners" is beyond doubt due among us, in the fields of both divorce and crime reporting. If it could come by spontaneous agreement between publishers, that would be a thousand times more wholesome than the way in which it will probably have to come—by enactment, as in Canada.

Less about Divorce

MANY popular analyses of the recovery problem, forgetful of the fundamental evil of maldistribution of the national wealth and income, tend to reduce it to a question of psychology. New investments, they say, and a reasonable acceleration of the buying of the less indispensable consumers goods depend on the national state of mind. Most buyers and investors apparently refuse to cheer up unless the administration clearly promises to place no impediments in the way of another version of the predepression set-up, which led to the great depression itself and the inequalities we no longer accept. But even assuming a daring mood on the part of the nation's business leaders, it is difficult to conceive of hypothetical fields for new and profitable investment. The electric industry gives perhaps the greatest promise of expansion, but it will contribute little if built up on the Insull type of finance. Steel, railroads, agriculture, automobiles—the giants—are already too highly developed to permit considerable immediate expansion. Housing is as yet not a productive industry and if left to itself must follow after prosperity in producing business. Of course new industries can contribute a minor spur to the reviving of the American economy. In the past few days the cigar stand in our building has sold a round hundred "penguins," a ludicrous toy which waddles engagingly when placed upright on a slight incline. This modest creation, which has created its own

Psychology or Penguins

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demand, is making such a mark with the public that the penguin factory is operating twenty-four hours a day. New products of Yankee ingenuity like this can produce a cheerful note in an otherwise somber business world, and add a few gentle shots of mildly helpful stimulus.

# Manichaeans and Politics

THE OLD manichaean heresy, which saw in the body the chief source of the evil that afflicts man, is still with us. This old heresy gives an easy answer to the still older question—who or what is to blame for the evils which trouble us? The question, however, is too deep and stubborn to be resolved by the surface answer, which says all our evil has its roots in the material part of our nature.

So, in prohibition days, we berated manichaeism, the aged grandparent of prohibition, as joyously as manichaeism itself laid all the blame on the body. It was with delight that we had pointed out to us that prohibition, which we disliked, was but a blossom on the parent stem of manichaeism.

In condemning manichaeism we did well. But manichaeism is bad, not only when it promotes prohibition. Strong liquor, even when rationally used, can but doubtfully promote only one narrow aspect of material well-being. But on all sides we hear voices saying that politics, which has under its influence almost the sum-total of material well-being, is something essentially evil, and to be avoided. Are these voices manichaean? They are by no means quieted on being told that government, which is what we mean by politics, is necessary. It is a necessary evil, they say, and no decent man will have anything to do with it, but will leave it to politicians. In other words, politicians are a sort of sacrificial peace-offering. They do not go to heaven themselves, these voices say, but they are necessary that the rest of us, that is to say the decent people, may safely run thither. They are martyrs, and yet are not allowed to look forward to a day of justification.

Saint Paul would have something to do with politicians. He would pray for them. "I desire therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men: for kings and for all that are in high stations; that we may lead a quiet and peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour" (I Timothy, ii, 1-3). One "king" for whom Saint Paul would have men pray was Nero, who later had Saint Paul beheaded.

Christ would have something to do with politicians. He obeyed the authority, though it was unjustly exercised, of the Roman governor, Pontius Pilate. He did not use empty words in saying, "Give to Caesar what belongs to Caesar." He chose the unpopular politician, Matthew, to be His Apostle.

The Church has something to do with politicians. As long as there was a Roman Emperor she prayed for him on Good Friday. In many countries, including England, the Catholic Church prays by name for the ruler on various occasions. Until a generation ago the Catholic Church in our own country prayed a rather lengthy petition after the Sunday Mass for our President. The "prayers after Mass" enjoined by Pope Leo XIII are supposed to have gradually crowded out this prayer, which was composed by Archbishop John Carroll, and inaugurated in his day.

The Popes of our day have made it clear and emphatic that Catholics must take an active interest in their civic duties, and an active part in public life. Catholic Action, says Pius XI, is not and must not be political action, but Catholic men, formed on the principles of Catholic Action, must as individuals take full part in the political life of their country.

The Christians of the first centuries, before manichaeism, never thought of separating themselves from the life of the nation, except when driven away by persecution. A second-century Christian writer could boast, in substance, "We Christians are only of yesterday, but we have filled your courts, your army, your markets, in short all departments of the civil service and of commerce, and we leave to you undisputed possession only of your temples." He was able to say, moreover, that the Christians did these things better than the pagans, since they engaged in business without usury, in marriage without the killing of infants, and in industry without the mutilation of slaves.

Do we not say of Luther than when he found abuses in the Church he should have remained in the Church and worked against the abuses? How then do we, when we find evil in politics, withdraw from politics, or at least do nothing but condemn politicians?

Men in public office are usually what people expect them to be. Public opinion therefore itself has a measure of responsibility for the low estate of politics. Cynicism, which holds not only that evil exists, but that it must forever and unchangeably exist, may be considered smart, but is a really great evil itself. The cynic is a weakling, who at heart rejoices at finding great evil in others, for he fondly imagines that what he considers the lesser evil in himself will thereby escape notice.

What belongs to Caesar is something real, something we in person must give in behalf of the common good, which Caesar represents. The fact that this "something" is connected with material things and aims at temporal well-being does not in any way cancel our obligation—unless we are manichaeans! DAMIAN CUMMINS, O.S.B.

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# Minimum Wages in New York State

By BENJAMIN HASKEL

"WASHDAY" Monday, traditional "blues" day for laundry workers everywhere, for once became a day of rejoicing for 22,200 women and children working in the laundries of New York State, when, on Monday, March 14, the first minimum wage rates became effective under the new minimum wage law passed last April. The State of New York thus renews its attack on substandard wages which had been cut short abruptly in June, 1936, when the Supreme Court of the United States declared the first law of 1933 unconstitutional. Moreover, the Court's reversal of that decision, in the Washington Minimum Wage case in March, 1937, was so complete that it enabled New York and many other states to reenact their laws. To date, twenty-four states and territories have placed minimum wage laws on their books.

The low wage problem is as old as our industrial system, taking its most serious toll among the women and child laborers for whom wages have been far below the level necessary to meet the cost of living and maintain health and morals. In 1915, the estimated necessary weekly wage for a self-supporting woman was $8; but in that year a study of women in industry in the United States showed that 75 percent of them earned less than that. During the World War and its aftermath, prices rose so rapidly that the $8 of 1914 was equivalent to $14 in 1919. Between 1913 and 1925, wages increased only 37.1 percent while the cost of living jumped 73.5 percent. Even during the era of "prosperity" of the twenties, 63 percent of women in the power laundries of New York were earning less than $16 a week, although the National Industrial Conference Board, an organization of employers, estimated that an American standard of living for a self-supporting woman required at least $16.53.

With the coming of the depression years, the already serious disparity between wages and cost of living increased disastrously. Studies made just prior to 1933 by the Women's Bureau, the New York Department of Labor and others, revealed that the vast majority of low-skilled workers of the country were receiving wages far too low for decent self-support.

The social conscience of America was first aroused by the evils of excessively low wages of women and children in industry during the "Progressive Era" prior to the war. Americans studied with eager interest the operation of minimum wage legislation in Australia and New Zealand, whose pioneer efforts in this form of legislation date back to the '90s. A good deal of attention was also focused on the British experience with the Trade Boards Act of 1909 which applied to the sweated trades.

When the friends of minimum wage legislation were finally strong enough to make it a live political issue in state legislatures, they met the strongest opposition from employers who declared it spelled bankruptcy for them. The major allies of the employer opposition were the courts, whose social philosophy seemed to doom the minimum wage as an unconstitutional interference with freedom of contract. In the early years, even organized labor, in some areas, feared the effect on the development of trade unionism of labor protection through legislation. At the later stages of minimum wage history, some women's organizations such as the National Women's party, opposed it on the specious argument of "equal rights" for men and women!

Between 1912 and 1923, seventeen states and territories passed minimum wage laws. (Of these, two never put them into effect by the requisite administrative orders, and two others repealed their laws.) In every state, but one, the law came before the state courts. In all such cases, it was attacked as unconstitutional on the ground that it destroyed the freedom of contract and infringed the right to "due process of law." It is interesting to observe that in every case, the law was upheld by the state courts as a proper and reasonable exercise of the police powers of the state to protect women and minors from conditions harmful to their health and welfare. Moreover, the constitutionality of the measure seemed to be placed beyond question by the Oregon Minimum Wage decision of the United States Supreme Court in 1917, when an evenly divided Court upheld the law.

In 1923, however, the Supreme Court of the United States handed down a decision in the Adkins case, which virtually undermined the whole structure of minimum wage legislation in the country, which had been built up with much painful and costly effort over so many years.

When the Supreme Court handed down its decision in April, 1923, the public was astounded to learn that it had reversed the prevailing decision in the Oregon case of 1917, by a vote of 5 to 3. (Brandeis took no part in the case as he had been of counsel in the Oregon case.) The majority opinion, read by Justice Sutherland, declared: (1) The minimum wage law was an unconstitutional interference with freedom of



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contract. (2) It differed from statutes regulating hours of work in that long hours are clearly detrimental to health; the laws regulating hours leave the parties free to bargain as to the amount of the wage, the heart of the contract; and the Nineteenth Amendment, which came after the passage of hours' legislation, had tended to equalize the bargaining power of men and women. (3) The assumption that every employer is bound to furnish each worker with the wage necessary to assure subsistence, health and morals, is a fallacy. (4) To the extent to which the sum fixed exceeds the fair value of the services rendered, it amounts to a compulsory exaction from the employer for the support of a person for whom he has no peculiar responsibility.

The minority opinions, written by Justice Holmes and Justice Taft, took issue with the views of the majority on the grounds that: (1) The purpose of the law, the removal of conditions leading to ill-health, immorality and deterioration of the race, was within the scope of constitutional legislation. (2) A sweating wage does as much harm to health and morals as long hours. (3) Minimum wage legislation interferes with liberty no more than other restrictions, such as hours legislation. (4) The Nineteenth Amendment did not change the physical strength or limitations of women, and when the legislature assumes the inequality of workers with their employers, though its wisdom may be doubtful, it is for Congress to decide the wisdom of policies, not the courts. (5) The statute does not compel any payment, simply forbidding employment at rates below a minimum of health and right living. (6) The criteria of constitutionality is not whether the courts believe the law conducive to the general welfare, but rather whether a reasonable man might reasonably have that belief, as they apparently do in view of similar legislation in force in a number of other states and in foreign countries.

As the Adkins case closed legislative channels to those desiring to establish uniform minimum wage standards, the State of New York ventured upon two experiments in voluntary agreement. In 1928, as a result of the efforts of the Consumer's League of New York, a large number of firms in the candy industry accepted the general health, sanitary and minimum wage standards established by the League in return for which they were placed on the League's "White List." In 1929, as a result of the interested effort of the New York State Department of Labor and the Laundryowners' Association, the laundries of the state agreed to establish a minimum weekly wage of $15. However, when the depression set in during the fall of 1929, innumerable complaints were voiced as to the lowering of wage rates by many employers and the persistent unwillingness of many others, who had never come into the arrangement, to abide by the agreement. Thus, within a very short time, fair, cooperating employers found themselves unable to meet the pressure of the cut-throat competition of low-wage, non-cooperating firms. Both agreements foundered on the rocks of individual selfishness and general economic paralysis.

The years after the Great Collapse of 1929 witnessed the greatest degree of mass unemployment ever seen in the history of this country. The competition for the ever-diminishing number of jobs drove the already pathetically low wages of the unskilled and low-skilled workers to new lows. Many studies made by the Women's Bureau during these years, particularly in the Southern States and New England, and the investigations of state labor departments in New York, Illinois, Connecticut, Colorado and Texas, revealed that the majority of the low-skilled workers of the country were receiving wages below the minimum of decent maintenance.

It was on a wave of resentment against such conditions, made possible by the formerly prevailing philosophy of rugged individualism, that the Roosevelt administration was swept into office upon a platform calling for a New Deal for the "forgotten man." Within three months after the inauguration, the demand for a living wage which had been gaining momentum during the early thirties was met by the passage of the National Industrial Recovery Act. In every one of the 579 codes established under this Act, provisions were made for minimum wage standards in each of the industries involved. This national experiment in minimum wage regulation benefited the low-skilled workers, particularly the women, enormously, as was soon revealed by various sample studies made by the United States Bureau of Labor Statistics.

After years of struggle against reactionary forces, of investigations and disclosures of conditions of women workers, particularly the alarming breakdown of wage-standards during the depression, the advocates of minimum wage legislation finally found their opportunity under the New Deal. The Labor Standards Committee of the National Consumer's League drafted a bill which was introduced into the legislature. The public conscience was wide-awake and demanded passage. The Governor sent a special message asking for action. Under these favorable auspices, the first minimum wage law in the State of New York became law in April, 1933. Despite the lack of funds (no appropriations having been voted until 1934), the staff of the Division of Women in Industry, aided by some voluntary help, swung into action and after a few months of investigation, wage board hearings, reports, etc., the first Directory Order under the law was

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promulgated in October, 1933, for the laundry industry. As the weapons of publicity and persuasion did not win sufficient compliance, the order was made mandatory in August, 1934. Meantime, the hotel and restaurant industry was surveyed and many abuses were disclosed. A wage board appointed in April, 1935, made its final report quickly, and by December, 1935, it had been approved by the Commissioner and was ready to be promulgated shortly. Early in 1936, a beauty parlor survey revealed serious lack of standards, so preparations were being made for the appointment of a wage board.

It was at this juncture that the Supreme Court intervened to strike a death-blow to the NRA. All the codes became inoperative and minimum wage, maximum hour, child labor and right-to-organize provisions went down to oblivion with the rest. Within a short time thereafter, the old conditions of labor exploitation and cut-throat competition raised their ugly heads again in many parts of the country.

The crop of new minimum wage laws and revived old laws of 1933 were slashed by the Court one year later, when the New York minimum wage law was declared unconstitutional. By a 5-4 decision, the Court nullified the law on the ground that it was governed by the Adkins case, despite the fact that it had been drawn up, like the other laws of 1933, with an eye to meeting the objections of the Court in that case. The decision served to broaden that "no-man's land" of legislation in which neither the states nor the federal government appeared to be able to exercise their authority to promote the economic and social welfare of the people.

The destructive results of the Adkins decision soon became evident. The enforcement of minimum wage laws was slowed down throughout the nation as the decision cast doubt upon the validity of all minimum wage laws. Massachusetts, for example, which had revised her early voluntary law to make it mandatory in 1934, immediately returned to the voluntary system, to defend it from constitutional attack. In New York, the devastation was naturally the greatest. There was a complete discontinuance of enforcement of the laundry order of the state. The Directory Order prepared for the hotel and restaurant industry was never promulgated. And the projected wage board for the beauty parlor industry was never established. According to studies made by the Division of Women in Industry and Minimum Wage of the New York State Department of Labor, the average weekly earnings of women workers in the laundries of the state had increased from $10.41 in May, 1933, to $13.42 in November, 1935. Between November, 1935, and October, 1936, while the proportion of laundries paying more than the minimum remained about the same, those paying at the minimum declined from 35.8 to 14.7 per cent, and those paying below the minimum increased from 6 to 32 percent. In the same period, while the proportion of workers receiving more than the minimum remained about the same, those paid at the minimum declined from 56.5 to 38.0 percent and those receiving less than the minimum increased from 1.3 to 18.2 percent. Moreover, weekly hours of these workers rose from 41.8 to 42.1 hours.

The rising tide of indignation against a Court whose "personal economic predilections" formed a barrier to the popular mandate given in the elections of 1934 and 1936, led the President to adopt "the quickest and most effective constitutional way to break this judicial wall erected across the road to national safety," the Court Bill. Although the bill itself was defeated, in the spring of 1937 the Court, by a whole series of liberal decisions, completely reversed decisions, rulings and principles of law which it had expounded during 1935 and 1936.

Probably the most sweeping reversal of decision came in the case of the Washington Minimum Wage Law in March, 1937, when the Court by a 5-4 decision overruled the Adkins decision and upheld the law. While the minority reiterated the arguments of the prevailing opinion in the Adkins case, the majority based its decision on the arguments of the minority in that case, declaring: (1) Regulation which is reasonable and in the public interest is due process. (2) Regulation may be exercised in the public interest with respect to contracts between employer and employee. (3) The exploitation of a class of workers with unequal bargaining power is not only detrimental to their health and well-being, but a burden upon the community which is in effect a subsidy for unconscionable employers, which it is not bound to provide. (4) What can be closer to the public interest than the health of women? And if this is so, how can it be said that minimum wage fixed to meet the very necessities of existence is not admissable? (5) The argument that this legislation is arbitrarily discriminatory because it does not extend to men is unavailing, for if the law hits the evil where it is most felt, it is not overthrown because there are other instances to which it might have been applied. Thus, not merely was the Adkins decision thrown overboard, but the Court even went so far as to hint at the legality of minimum wage laws for male as well as female workers.

The Supreme Court decision opened the door to a flood of new laws. Arkansas, Puerto Rico and the District of Columbia revived their old laws and put them into effect. Four states amended their laws to make them more effective. Massachusetts and New York reenacted their laws. And in 1937, four new states joined the

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procession, which, by July, 1937, counted twenty-four states and territories, including almost all the important industrial states in the Union.

One of the most significant achievements of the New York Division of Women in Industry and Minimum Wage was the compilation of an "adequate living" budget as a reasonable guide to wage boards in estimating the cost of living for women workers. By the use of a remarkably complete and detailed list of items that enter into the budget of the average woman worker, such as housing, light, food, clothing, medical care, recreation, savings, transportation, etc., the "adequate living" budget for a woman worker living with her family was found to be $1,058.31 for the state as a whole, and $1,055.68 for New York City. In the case of the woman worker living alone, the figures were $1,192.46 and $1,192.57, respectively.

On the heels of this achievement came the report of the first wage board set up under the new law for the laundry industry. It recommended minimums which disregarded the budget study, because, as the Board explained, to do more at present might adversely affect the industry and thereby injure the very workers sought to be helped. However, the report made long strides in the right direction in three important respects. First, it substantially raised the basic hourly minimum that had been established under the law of 1933 so that by December 30, 1939, it will be $.35 an hour, and time and one-half for overtime after the forty-fifth hour in any week. Secondly, the former differentials between upstate and New York City rates are to be eliminated by 1940 by semi-annual increases of the former until they meet the latter. Thirdly, the board recommended a guaranteed minimum weekly wage of $14 for employees who have been employed in any given week, except for certain special cases. This applies to any employee who has been employed up to and including forty hours. Employment past forty hours shall be paid at the minimum hourly rate of $.35 through the forty-fifth hour and time and a half rates for each hour thereafter.

Thus, in her very first order, New York jumped to the head of the column of minimum wage states by being the first state in the Union to put into effect a guaranteed minimum weekly wage. For a long time, New Dealers have been toying with the idea of an annual wage as the necessary basis for national recovery and a planned economy. But the only approach to this objective, heretofore, was to be found in some private companies like General Electric and Procter and Gamble. The depression, however, compelled them to withdraw all guarantees. The State of New York has thus begun a significant experiment in labor legislation which, without doubt, will be a model for other states and eventually for national legislation.

# Road Rules for Talkers

By AMANDA BENJAMIN HALL

OF LATE I have asked myself: "Why do people care so little for talking? Why do they so seldom include it in their arrangements? Why do they avoid it, even, as a risky business? Is talk—good talk—on the wane?"

"Dine with us Tuesday. We'll have some bridge, and later go on to a night club." This, I take it, is a typical and accepted formula for invitations. It says as plainly as possible that no undue conversational strain will be put upon the company. If the dinner has gone off well, the hostess rises with a mental sigh of relief. The talk has been sufficiently animated and, fortunately, it has held out till coffee. Nothing more should, or will, be expected of the guests; promptly they go into bridge!

Talk, it would seem, is not generally looked upon as a form of recreation, an end in itself. As a nation, it seems to me we are singularly indifferent to the art of conversation; we do not value it for its own deliciousness.

We know that since the nineteenth century letter writing has gone out, along with the fringed wagon, the bustle and the pompadour. Nobody cares two pins about the scented notepaper and the mauve sealing-wax, nor those pages upon pages of meticulous handwriting—the earnest chronicles of the unadventurous! With the accelerated tempo of our day, who can sit at the spindly legged *escritoire* indulging on paper the gentle art of reminiscence? And possibly this is as well. Letter writing at its best is now a marvel of compression. It is succinct, concentrated, often very witty. It is as tonic as a salt breeze entering a room. As I blow the dust from old packets of correspondence and attempt to devote my mind to the contents, I tell myself with a traitorous sigh that all this sort of thing is well lost.

But if talk is to be included in the same category and subject to the same fate—then I am one of the "die-hards." More subtly nourishing than the finest *entrée,* more savory than the crispest salad, beaded with bubbles like champagne—who shall define the peculiar essence of good conversation? It is a much-mooted question whether or not Mary should have remained at the feet of

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Jesus, drinking in His words, or with Martha have torn herself away to the preparation of that ancient meal. But those of us who have known the enthrallment of listening to an inspired talker will stretch out our hands to her with a laugh and a loving look. I, for one, would have welcomed along with the Scots that ponderous gentleman from England who had Boswell as his courier and who, before fires of peat, regaled his audiences with the fire of his wit and the profundity of his learning. Spend a night under my roof, Dr. Johnson, and I will joyfully undertake to provide the venison pasty and minced beef collops that are your rightful due!

Harold Nicholson, in his delightful book of essays, "Small Talk," contends that Americans do not listen. You think they are listening, he says, but all the time you are talking they are thinking up their next remark. Assuredly this is not "cricket"; it is a form of betrayal indicating an inattentive ear and an unwilling intelligence. It is the more dastardly in that it passes under the law and so goes unpunished. But watch out, for it will be discovered and a coldness will ensue on the part of the wronged one. Conversation is a delicate art, calling for the nicest sense of balance. He who participates in it must not be so eager to give that he is unwilling to receive! If, by the exercise of diabolical ingenuity, one man holds the floor, another may suffer agonies of frustration. Among motorists there is a term for that stubborn offender who is reluctant to yield an inch to the passing car. He is known as "a road hog."

Where talkers are gathered together, his prototype is a familiar one. The uninitiated becomes his natural victim since he does not understand that what he is listening to is a monologue. He finds the speaker brilliant, provocative; his faculties are intrigued as a fly is drawn toward molasses. His eyes become supernaturally bright, he feels his brain in a ferment of ideas. He is on fire to speak, to make this point or that. But with patient courtesy, he bides his time. There falls the slightest lull; he makes a verbal rush. But, alas, his words are still-born on the air. The speaker, he learns, was not coming to a full stop. He was only filling his diaphragm with air or, to return to the figure of the motorist, he was filling his tank with gas. He is off again like a shot before the other can overtake him. This is a painful situation for his would-be vis à vis. The psychological moment has now passed. His remarks would no longer apply; they would sound "dragged in." He is sad with the consciousness of one of life's lost opportunities. But no matter. Better luck next time. He is in hot pursuit of that car which leaves behind it so baffling a trail of dust and smoke. This time he will be heard, he will claim the road. He honks his horn. But Mr. Road Hog will not give ground, and eventually his pursuer falls back in ignominious failure and is heard of no more.

Anent the talker, Francis Bacon admonished gently, "And let him be sure to leave other men their turns to speak." And Lord Chesterfield recommended, "Talk often, but not long."

It is platitudinous to observe that food and drink are great promoters of conversation. There may exist a few vital spirits that can wax eloquent on an empty stomach but I have yet to meet them. An excellent dinner is the ideal breeding-ground for conversation. But, indeed, any light refreshment may serve as a lever to man's spirits and his powers of speech. "A jug of wine, a loaf of bread . . ." or even an apple munched by the wayside in company of friend or stranger, and the tongue is set comfortably wagging.

I was once guest in the house of a famous old shipbuilder in an equally famous old town of Maine—a man steeped in culture and the stored memories of a long and active life. He had known Stevenson out in Samoa. He had known, it seemed to me, all the more rugged and significant men of his generation, and his talk was of a richness unforgettable. In that same town, when he was not away on his triumphal tours, lived a well-known opera singer, of exquisite education and attainments. Strange, incongruous even, as was the attachment between them, the shipbuilder and the artist, these two found delight in one another's society. And each afternoon the great, vigorous tenor (I believe he was of Spanish origin) called upon his friend.

I saw them sitting beside a broad table whereon were a plate of rosy Maines apples and a decanter of wine. "We take a glass of sherry and eat apples—so, every day," said our host happily, "and we talk for an hour!"

It would be senseless snobbery to affirm that the only good talk is of the intellectual variety. "I learn the most," said a writer of my acquaintance, "by talking to humble people in humble places." The guide above the camp fire, the sea captain mending his nets, the venerable carpenter with whittlings in his beard—what splendid discourse may fall from these seasoned lips! Or let persons who pursue the same hobby come together and into what fine grains of taste and selection will their talk be filtered!

The ideal talk is that which is instructive without being pedantic. If grave, it must be lightened by irony or wit; if light, it must have depths of tenderness and understanding. And most important of all, there must be the right kind of audiences—people of unselfishness and quiet receptivity, people with listening eyes and sympathetic natures. In the last analysis the good talker will be admired, the good listener beloved. You must decide yourself which you will aim to be.

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# The Position of the "Orthodox"

By DONALD ATTWATER

ALTHOUGH relative to the total population the number of dissident Eastern Orthodox in the United States is not large, nevertheless that number is not inconsiderable: an accurate figure is not obtainable but it cannot be less than 1,500,000. They are of many nationalities in origin, divided among still more ecclesiastical jurisdictions and unhappily further divided by domestic disagreements, but this must not be allowed to obscure the fact that they are authentic representatives of those non-Catholic Eastern Christian bodies which Pope Pius XI has so often commended to the interest, sympathy and help of Catholics.

In view of this solicitude of the Supreme Pontiff it is surprising to find that many Catholics, even among those whose bounden duty it is to know better, know so little about the Orthodox in their midst that they look on them as being a variety of Protestant, or at least treat them as such for practical purposes. This extraordinary mistake, deplorable in itself, can have very serious results in discouraging the Orthodox from returning to Catholic unity and in producing embarrassing and harmful situations for individuals.

"Protestant" is not an epithet that can be properly applied to each and every form of Christianity other than the Catholic Church centered at Rome. It has a definite historical meaning: it indicates firstly those bodies, episcopalian or other, which came into being in opposition to Rome during the Reformation of the sixteenth century, the Lutherans, the Calvinists, the original Anglicans, etc.; and secondly, all and sundry of those innumerable bodies which sprang up later within Protestantism, from the Wesleyan Methodists to the Old Two-Seed-in-the-Spirit Predestinarian Baptists.

The Orthodox, on the other hand, represent the four ancient Eastern patriarchates of the Catholic Church (Constantinople, Alexandria, Antioch, Jerusalem: now divided up into numerous churches on a national basis) which between 1054 and 1472 followed Constantinople into schism from the Holy See. The clergy and people themselves, whether as individuals or organized churches, were not and never have been excommunicated by Rome (only Cerularius and two other prelates in 1054 so suffered, and the canonical validity of even their excommunication is doubtful), nor did any note of heresy, whether "Protestant" or other, certainly attach to them. Recent research has made it clear that the general schism was not fully consummated till the formal repudiation by Constantinople of the union of Florence in 1472.

Protestantism connotes one or more of certain distinctive heresies: the sufficiency and supremacy of the Bible as the rule of faith, justification by faith alone, predestinarianism, repudiation of certain sacraments as not being instituted by Christ, denial of our Lord's real presence in the Eucharist and of the lawfulness of invocation of our Lady and the other saints and of the veneration of holy images, denial of the divine appointment of an ordained priesthood, etc. Eastern Orthodoxy as such abhors these heresies as much as does the Catholic Church. "We have a happy hope that the Eastern Churches, so illustrious in their ancient faith and achievements, will return whence they have departed. We so hope especially because of the little that divides them from us; when that little is taken away they agree with us about the remainder: so much is this so that we take arguments and proofs for the vindication of Catholic doctrine from the rites, teaching and practises of the Eastern Christians" (Pope Leo XIII, encyclical "Praeclara gratulationis," 1894). "It is certain," wrote the Ruthenian Archbishop of Lwow, Monsignor Andrew Szepticky, in THE COMMONWEAL of October 8, 1930, "that the Faith of the dissident Orthodox is in its essence the Catholic Faith as apprehended previous to the Eastern schism." This is not Protestantism.

It is true that during the past 900 years doctrinal differences, both real and apparent, have grown up between the Orthodox and the Catholic Church; but even where these differences are shared with Protestants (e.g., denial of the infallibility as religious teacher of the patriarch of the West, the Pope, and of his primacy of jurisdiction) they do not have a Protestant origin. It is true, too, that there are Protestant and Modernist currents within contemporary Orthodoxy, but so also are there Catholic currents.

Again, it is distinguishing of Protestant bodies that the Catholic Church denies the validity of their episcopal and sacerdotal orders and, in consequence, the validity of the sacraments which they purport to confer (except, other things being equal, baptism and marriage, which do not depend on holy orders for validity). But the Catholic Church recognizes the orders and other sacraments conferred in the Eastern Orthodox churches: an Orthodox who is reconciled with the Holy See is neither baptized nor confirmed afresh (according to Eastern custom, he has been confirmed by the priest immediately after bap-



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tism), even conditionally; he is not bound to make a general confession of his whole life; if he be priest or bishop he is received as such and continues (unless there be some special accidental circumtances) to exercise the appropriate functions. A dying Catholic may receive the last sacraments not only validly but lawfully from an Orthodox priest—there are examples of this happening in our own time.

The dissident Orthodox, then, profess the Catholic faith almost in its entirety; they have maintained the precepts of Christian morality more or less as held by Catholics (the admission of divorce *a vinculo,* if not in theory, then in practise, is the most notable deviation); they are governed by canon law practically identical with that of Catholics of the Byzantine Rite; they worship God with a Liturgy (Mass) and other rites which they share with Byzantine Catholics and which the Church recognizes as of equal authenticity and dignity with those of Rome; they are strengthened by the same sacraments as are we Catholics, notably by participation in the same Eucharistic Sacrifice and the same Eucharistic Meal. All this may not be sufficient to make them visibly members of the Catholic Church—but it is not Protestantism.

In the face of all this, it is remarkable that there should be Catholics who say, even insist, that the Orthodox are Protestants. The testimony of the Catholic Church is perfectly clear, and she distinguishes between them not only in the way she regards individuals of the respective communions but also in her attitude to their organized ecclesiastical bodies. Those of the Protestants she looks on simply as human assemblies, but the case of the Orthodox churches is far less simple. From the point of view even simply of historical organizations their position is profoundly different: their validly ordained clergy with their flocks form hierarchies which as such were once visibly integral parts of the Catholic Church; the present dissident patriarch of Constantinople, Benjamin, for example, has organic continuity with Saint John Chrysostom, sits on his throne, administers the same sacraments as he did and in the same way, and preaches much the same doctrine.

At all times and in all places since the disaster of 1054 the authorities of the Catholic Church, led by the Roman Pontiffs, can be seen recognizing these facts in dealing with Orthodox bishops, priests and laity both as individuals and as organizations, and never more noticeably than in 1868, before the Vatican Council. Pope Pius IX invited the Orthodox and other dissident Eastern bishops to attend the council, and his letter was addressed "To All the Bishops of the Churches of the Eastern rite who are not in communion with the Apostolic See"—very different from the invitation to Protestant leaders, which was simply addressed "To All Protestants and Other Non-Catholics." And it is noticeable that in our own day official Roman references to contemporary non-Catholic orientals speak of them simply as *dissidentes,* "dissidents," for, though undoubtedly in a state of schism and not assenting to certain doctrines of Catholic faith, yet they are not formally schismatics and heretics, never having been in visible communion with the Church and professing her full doctrine (cf. Jugie, "Theol. Dogm. . . . dissidentium," volume I, page 17).

It is incumbent upon us to do our best to see that Orthodox are not assimilated with Protestants either in theory or practise: if it be a question, say, of providing for an Orthodox orphan, to see that he is sent to a Catholic orphanage (which his parents, if seriously concerned about their religion, would certainly have preferred) rather than to a Protestant or undenominational one; it follows that in such a case a Catholic orphanage should, if it has room, welcome the child. In such ways we can fulfil the mind of our present Pope in this regard, who in 1927 said to an audience of undergraduates: "Catholics are sometimes lacking in a right appreciation of their separated Eastern brethren, and are even wanting in brotherly love, because they do not know enough about them. People do not realize how much faith, goodness and Christianity there is in these bodies now separated from the age-long Catholic truth. Pieces broken from gold-bearing rock themselves bear gold. The ancient Christian bodies of the East keep so venerable a holiness that they deserve not merely respect but complete sympathy."

## *Future More Vivid*

These mornings on the pearly lake
Great festive bass the surface break;

But I, with spirit fortified,
Must cast such images aside,

Though sore indeed the spell I feel
Of arching rod and whirring reel,

And teach the uninitiate
To spell and—sometimes—punctuate,

With active voice and mood intense
To master English elements . . .

Ah well! no doubt the day will come,
Now vague as the millennium,

When I, at length turned out to grass,
May make things lively for those bass!

HAROLD WILLARD GLEASON.

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# The Next Peace

By BERNARD FAŸ

JUST now in Europe we are not having war. But we are not having peace. I don't know the name of what we are having, and I do not care very much about knowing the name, because, if it is an accurate name, it must be a rather bad name to fit this decidedly bad thing.

We may have a war soon, but I am not so sure of that. It may come, or it may not come. We may all die before there is a war, and so there won't be a war—not for us. I do not know.

But I do know there will be a peace, and that worries me. The last war was bad; but the last peace was worse. With all its troubles, sorrows, disasters and massacres the last war gave us some heroism and a lot of hope, some idealism and courage, sacrifices and discipline, affection and gratitude, and clear ideas. But the last peace gave us strife, hatreds, misunderstandings, disorganization, lies, cheap politics, double crossings, cheats—and finally what we have now.

With or without war I wish for peace, a real peace and not simply a nerve-racking truce, or the muggy thing we are in just now. I am sure that we shall get peace some day because men now and then simply have to rest, and they consequently jump into peace just as fiercely as they jump into war during times when they want to fight. Sometimes peace is awfully difficult; it was so from A.D. 400 to A.D. 1000. It may be so now. But when I look at peoples—nations I mean—I see all of them, without a single exception, so terribly tired that I feel sure there will be peace some day, maybe not for long, maybe for a good number of years.

This time, the next time, I should like to see the peace be a real one. In 1919 we knew we were having a cheap peace, and a brittle one. We could have told our great men that we were not getting our due. But they had been so busy keeping us fighting, they said, that they were overcome by peace, and they made a mess of it. "It was all so sudden," they claimed as a matter of apology. They did not have time to prepare for it, said Wilson, and Clemenceau repeated the same thing, and Lloyd George also. That is why this time I wish we would start preparing for it at once. And I am ready to help.

First: who will make the next peace? Who are the strong nations who will make the next peace with or without a war?

Russia? No, by no means. Russia is decidedly out of the game; after twenty years of bloody terrorism and of reckless, blind, inefficient progress there is hardly anything left alive in Russia. And there is nobody there who can think clearly, strongly, positively, nobody who can deal with a civilized world. Russia may be made by the next peace as it was unmade by the last one, but it will not make it. Its armies are huge and weak; its chiefs are violent and scared; its armament is enormous and clumsy. Let's dismiss Russia.

Italy? Italy has much to say for itself. It has a growing population, little unemployment, a courageous, attractive people, a very intelligent, earnest chief (even though I don't like his eloquence), and a wise witty old king. But Italy is weak economically. It has to digest Ethiopia, which is a big lump, and a lump that sticks in the throat of Italy just now. Italy might do a lot and will have much to say. But Italy is very self-centered. After all, it cares only for its own problems and thinks it has plenty of them. It may make its own peace, it will not make the peace at large.

England? Of course England is the greatest empire that exists, and the soundest nation in the world today. The English pound, the British fleet, the British tea, are standard and cannot be replaced. And also, England has dominions and investments and tourists and "Cooks" all over the world. It finds itself obliged to take care of all those "British interests" which are scattered everywhere. England will play a very important part in the next peace. But England has unemployment, a lowering birth rate, a great traditional dislike for imagination, a growing distrust for anything that looks like creation, innovation and originality. It may very well control the next peace, but it won't frame it.

France? France is stronger than most people think. It has yet the best army on earth and the most energetic population of peasants. It has a military-minded middle class and excellent technicians. It would fight very well, and it would be very hard to lick. But it also has a low birth rate; it is busy discussing political problems and disagreeing with itself. Moreover, it has spent a lot of money in building a most up-to-date, elaborate, expensive and imposing "Chinese wall" between French soil and Central Europe. Which means that Central Europe could not possibly invade France, and that France is shut off from Central Europe by its own fortifications. There can't be peace in France without France agreeing to it, and French peace will have to be part of general peace. But general peace is something else.

Of course there is Germany. Germany is enormous, overwhelming. Seventy-five million people,



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under a single rule and held together by an iron hand, will have their say in the next peace. But Germany does not say much just now; it sings sometimes, it howls often, and its shouts "Heil Hitler" most of the time. Moreover, Germany, with its Anschluss, has put itself in a difficult spot. The map of Central Europe is absurd just now. What will become of that painful sausage which they call Czechoslovakia and which seems to lie in the German dish with so much restless passivity? Central Europe is full of hungry peoples who want to take a bite of Czechoslovakia or cut off a slice of it. Hungary would not decline such an invitation. Poland would not. But they would have trouble digesting it. It is now clear that Germany intends to keep the upper hand in that hornets' nest which they call Central Europe. If it does not solve that problem it will go down before twenty years, and if it tries to solve that problem it will have to go about it with great cleverness, wisdom and light-handedness and at the same time display a great deal of energy and use some efficient force. If its leaders make one mistake everyone in Central Europe will turn against them, and they will be overwhelmed just as they were the last time, and for the same reason: because they began by being more clever than they could afford to be in the long run.

Which means that the United States will arbitrate in the next war and decide the final analysis of the next peace. I know Americans do not like the idea, and I wish I could please them by not saying what I am obliged to say. But, after all, I cannot help it, and I am bound to acknowledge that I believe the next peace will depend mostly on what the United States has in mind.

The United States won't be able to precipitate this peace, that is likely to be done by Germany; it probably will not control it, that is England's job; France and Italy will eventually have the job of enforcing it, but the United States will launch it.

For the last peace the United States started the slogan, "Make the world safe for democracy." But the world is not safe, and the European democracies are dead or dying. It was not a success. Democracy is excellent in the United States; it produced Ben Franklin and Henry Ford, John Adams and Thomas Jefferson, the great George Washington, the good Abe Lincoln, General Jackson and all the Roosevelts (Theodore and Franklin D. and a lot of others too). It produced Emerson and Edison, Walt Whitman and Richard Whitney, William Gibbs MacAdoo and Aimee Semple MacPherson.

The United States likes democracy, and democracy has been quite a success in the United States, as monarchy has been in England. But it has not done so well in Europe. In Russia it has turned red, in Central Europe it has turned white. Everywhere it has lost its color and bloom. If everybody is fed up with communism, if Nazism is generally held in horror and fascism disliked, democracy has been unable to provide for Europe, from 1918 to 1938, the proper framework that it was expected to furnish. England has realized this and during the spring of 1938 has given up all ideas of a democratic crusade, to come down to practical schemes and empiric solutions. It has politely dropped the League of Nations and frankly bargained with Italy. It is bargaining in Spain to avoid a dictatorship—but not to impose a democracy.

Together with England the United States will have supreme power over the next peace. And that peace will have supreme importance for the world at large and for the United States itself. I can't help wishing that the United States would start preparing that peace in its own mind before making it real and universal. That peace has to be invented before it can be started and organized and enforced. It will not do to make a "war to end war," or a "peace to keep peace," and a Holy Democratic Crusade would be most dangerous. The next peace may or may not come after a war. Nobody knows. But it has to come out of the honest knowledge of men by men, and out of the invention by men of political institutions that will fit the men for whom they are meant. It will not be enough next time to have a territorial peace; it will have to be a political peace. And a political peace will be very shallow if it is not based on spiritual peace.

That is why I am glad to address my fellow Catholics of the United States through THE COMMONWEAL and to ask them: "Can't we begin preparing that real peace which ought to be at the same time the peace of lands, of nations and of souls? Who will do it if we do not?"

## *This New Saint*

This new saint is so very small,
We had to teach him all he knew:
And now he needs us not at all,
But knows the Infinitely True.

We were afraid the summer sun
Might be too strong upon his sight:
Now—where we stagger back, undone—
He looks into the Light of Light.

We showed him how to fold his hands
And kneel, and told him what to say:
Now we look up to where he stands,
And awkwardly we try to pray.

And we who guided his first steps
And smiled to hear him try to talk
Pray he will bless our faltering lips,
Pray he will teach us how to walk.

HENRY RAGO.

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# Views & Reviews

BY MICHAEL WILLIAMS

THE GENEROUS tribute paid to THE COMMONWEAL by Professor Mercier for the part it has played in the development of Catholic influence since its establishment fourteen years ago, contained in his article in the last number, "Looking Backward—and Forward," should be strongly stimulating in its effect upon the future development both of the review and, more important still, of the movement of which it is a part. Professor Mercier is one of the most energetic leaders of that movement. Through his books and articles and his own personal influence he has played and, no doubt, will continue to play a leading part in the upbuilding of that Christian humanism which alone can satisfy the yearning desire of humanity for a richer and truer and healthier life than any it has so far achieved. His belief that the very menaces of our today are working in favor of a Christian culture is bracing in itself, and, as set forth in his lucid essay, is justified. Indeed, even if the dangers and evils of the age were even more evident and numerous and powerful than they are, it would still be a Christian necessity to stand against discouragement and pessimism.

For my part, I heartily agree with Professor Mercier that the threat of atheistic communism is "bound to recede as the shallowness of its tenets and its inhuman implications continue to be revealed," and that it "is at least helping us to become fully conscious of the need to readjust our economic order." I go along with him also in considering that we may learn something from the dictatorships and their caricatures of patriotism and racial pride—not least through recognition of the fact that our own form of society, while repugnant to dictatorship, has great need for reformation through a strengthening of the just authority of the state against the insidious dominance of anarchic financial and industrial forces.

But I also think that while it is a strict duty to refuse to be discouraged, it is still more essential to refuse to be optimistic after the fashion of far too many of our fellow Catholics who try to get rid of the problem of social reformation in our own land by denying the need for it, and whose sole remedy for the troubles of our nation seems to consist in a determination to ignore even the teachings of the Church, as set forth in the papal encyclicals of Leo XIII and Pius XI, and to return the control of economic forces, and the government itself, to the anonymous private interests which dominated America since the Civil War. In short, on this special point, it is my opinion that the gravest obstacle to the progress of Christian humanism, so far as social justice is concerned, is the unawakened condition of a large number, possibly the greater number, of our own Catholic people to the need of it. It remains as one of the chief tasks of Catholic journalism to dispel this indifference—where it is indifference—and to overcome hostility toward the advance of social justice, where hostility exists, in Catholic circles.

Another problem is connected with the one I have outlined above, and that one is the question of whether or not journalism, whether Catholic or secular, is quite so effective an instrument for the promotion of high and serious causes as it used to be—or, anyhow, as it used at least to seem to be. As a life-long journalist I hesitate to admit, yet I honestly must do so, that I believe journalism to be a failing force. More and more do I see wide and increasing evidence of a lack of belief in "what the papers say."

The debasement of the press in so many countries through bribing and corruption of editors and writers—and the perversion of its proper function in other lands through its control by dictatorial governments—does not prevail in the United States, for which let us be truly grateful. Nevertheless, our own press is failing, through other causes. The degraded condition of a great part of it is due to its own vulgarity, meretriciousness and rottenness of subject-matter and style. Moreover, on the whole, the press has become predominantly a money-making affair, and only incidentally preserves some of its original functions as an educational, ethical and cultural instrument. Certainly, this accusation does not apply to the Catholic press—nor, indeed, to the press of other religious groups. Nevertheless, the religious press, and those journals which strive to uphold higher standards than those of the market-place, are injured by the growing disrepute of the press in general.

It is to be hoped that before the decay becomes general a reaction will set in. Possibly, the example set by the Christian Scientists will be followed by other groups—namely, the establishment of first-class daily papers and reviews set free from the dominance of business interests, and devoted to the gathering of news and the free discussion of public questions. Such papers could be made self-supporting, but they should be published even at a monetary loss, for a free press cannot exist as a mere instrument of commercialism any more than culture can flourish under the sign of the dollar. Business is a good thing, when properly subordinated to worthier ends, but it is the worst of all religions—and, for the most part, business is the real religion of our commercialized press.

# Communications

## MARITAIN LOOKS AT FRANCO

Washington, D. C.

TO *the Editors:* Apparently Robert C. Ludlow cares little for exact expressions. Otherwise he would not say (THE COMMONWEAL, May 20, 1938) that I gave "approval" to Reginald J. Dingle's articles on M. Jacques Maritain and Catholicism in France. I merely drew attention to these articles in the belief they might be of interest to those who are not confining their study to one side of the Franco-Maritain affair.

But since Mr. Ludlow has attributed to Cardinal Verdier a rebuke to those taking issue with M. Maritain, I should like to say that I am led to believe His Eminence had in mind charity particularly, a virtue which should be found in M. Maritain, as well as in his adversaries, even when the former writes of "barbarians." But

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whether this is so or not, Mr. Ludlow cannot make me believe that the benign Archbishop of Paris considers the murder of bishops, priests and laity, as well as the torture and rape of virgins, as falling under the category of "liberty in things doubtful." After all, this is the issue at stake in Spain: whether a land essentially Catholic should be deprived of its faith, chiefly through a relentless persecution by the International Reds of Moscow working through the Lefist Madrid-Barcelona régime. For fear that, as a result of Mr. Ludlow's communication, some readers of THE COMMONWEAL might be led to believe that the Cardinal Archbishop of Paris is at least neutral as regards Spain, I should like to quote in part the letter of His Eminence to the Cardinal Archbishop of Toledo, September 7, 1937:

"Yes, what is at stake in this struggle is the future of the Catholic Church and the civilization that she has founded, for it is not merely for the Catholic and traditional Spain that your heroes have fallen! If your bishops, your priests, your brothers, your sisters, your faithful have died by thousands; if your country, once so beautiful, has seen so many churches burned and destroyed, so much artistic wealth shattered or scattered, so many incomparable souvenirs annihilated; if, in a word, Spain at the moment offers a sacrifice unique in history, it is because the enemies of God have selected her to be the first step in their work of destruction. This thought moves us profoundly and arouses in our souls a sympathy and a recognition that are indeed difficult for us to express."

Finally, to the student of contemporary Spain and especially to one who has a first-hand knowledge of what the Leftist propagandists have done in this country to stir up anti-Christian sentiment, the pious pose of Mr. Ludlow in his last paragraph is nonsense in the extreme.

Nonsense, also, is the statement of Donald Attwater regarding the prohibition against Monsignor Lauzirica's preaching in the Basque language and his expulsion from Vitoria. *La Croix* of Paris repudiated its original story and the Cardinal Archbishop of Westminster, according to the *Universe* (London), of May 6, 1938, adds that not only is Monsignor Lauzirica working in the diocese of Vitoria with perfect freedom but he is also preaching in the Basque language for those who do not understand Spanish. [Mr. Attwater noted in a letter published in THE COMMONWEAL, May 27, that Monsignor Henson corrected *La Croix* by saying the civil authorities allow Basque to be used "when preaching in hamlets and villages far from urban centers and where the inhabitants speak no other language," and that the *Catholic Herald* denied that Monsignor Lauzirica had been exiled to Seville.—The Editors.]

I am surprised that Mr. Attwater cites the attitude of the Catholic bishops of Switzerland toward Franco, while he is entirely silent about the attitude of the Spanish bishops, whose evidence is particularly valuable in the present crisis. But I am not surprised at what he says about those Catholics "who are convinced that it would have been politically more wise and spiritually more effective had General Franco's party not undertaken to resist evil by means of violence," since there has been such an appalling lack of knowledge regarding the events which led up to and precipitated the Spanish conflict. This is one of the tragedies of the war in Spain, one which has been exploited to its fullest extent by the anti-Christian forces working overtime to discredit the Spanish Nationalists.

I look upon a discussion of this nature as highly valuable, for it focuses the attention of many intelligent Catholics upon the following points: In our desire for peace we should carefully distinguish between peace and pacifism; that the peace we are seeking is not the peace at any price but an honorable one; that the Spanish struggle has revealed to a certain extent those in America whom the Church could certainly depend upon if she were attacked by the same foes who attempted to destroy Catholicism in Spain; and finally, the necessity of a more adequate knowledge, especially on the part of laymen, of the theological principles concerning war, particularly the right to revolt. This last consideration is highly desirable for writers in quasi-religious periodicals whose opinions are often mistakenly considered the official teaching of the Church.

There is a time to sheath the sword, and a time to unsheath it. The Spanish Christians in taking the latter decision in July, 1936, might well disdain the air of spiritual superiority which some of their co-religionists in Europe and America seem to have assumed toward them.

REV. JOSEPH B. CODE.

## AN INGREDIENT SADLY LACKING

New York, N. Y.

TO the Editors: An article like Father Donald Hayne's "An Ingredient Sadly Lacking" in the May 6 COMMONWEAL is one that I should like to see pamphleted, put in bales, and scattered by airplane over every diocese in the country. And, incidentally, I'd like to drop a sack of them in the back yard of Loretta Reilly, who lives in Albany, New York. (Now, Loretta, don't be angry!) So she thinks the ingredient sadly lacking "is fight not humor"? God bless her! It's the Irish in her little heart.

What the average Catholic needs today is fight and also humor. The beautiful characteristic about the late Gilbert Chesterton was that he wore the knight's rigamarole intended for battle; and beneath his head-gear of sound and serious doctrine there lurked a human chuckle and sportive smile which disarmed his opponent. I mean, he always fought the Church's battles with his head, not forgetting to don the breast-plate of humor. They do go well together.

It is difficult to see where one can expect to win non-Catholics to the Faith with a "blaze of anger." I should not recommend it for those misguided souls who are afflicted with the periodic itch of swamping erring editors with epistles. Using a "blaze of anger" would not be the spirit of Christ. It is true that Christ became angry at the Pharisees and those bartering within the Temple; but there is no parallel case today.

People in general today fall into bigotry and poke fun at Catholicism due to ignorance, not because of a bad disposition. The Pharisees and the money dealers in the

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Temple, on the other hand, should have known better; theirs was not a matter of ignorance.

If the Catholic is "kicked in the face by a lifelong neighbor," affirms Miss Reilly, one is not inclined to laugh it off. The question is, why was the Catholic kicked in the face at all? There lies the difficulty. If one's neighbor "display a hitherto unsuspected hatred for your religion" there must be a reason. More often than not, the reason is that the Catholic or his fellow Catholics are living lives in contradiction to the teachings to which they subscribe.

Perhaps the non-Catholic neighbor sees too much of the human element in the Church; his vision of the beauty of Catholic doctrine on the sacraments, the soul and prayer is dimmed—and this because Catholics are not living up to their high ideal. It is, I suppose, a commonplace to say that if every Catholic lived up to his teaching, no intelligent person would remain outside the Church. If Catholics with their 100 percent of doctrine live the way they do, the non-Catholic neighbor says to himself, then I think I'll go along with my 10 percent.

The kindness and mirth of a Chesterton, and Father Hayne's principle of humor combined with sound doctrine in refuting error when dealing with the public press and those outside the Catholic Church, will do more good than a "blaze of anger." Now that Mr. Chesterton has gone, I pray fervently every day for a modern Catholic Bob Burns or Will Rogers, steeped in the tradition of the Church, and wrapped up in Catholic ideals—who can send millions merrily on their way to their Maker. And, Loretta, why not join me in this prayer?

ALEX DOWD.

## WHAT IS CAPITALISM?

New York, N. Y.

TO the Editors: I have just finished reading Mr. Thomas P. Neill's letter in the May 20 issue of THE COMMONWEAL headed, "What Is Capitalism?"

Capitalism can mean but one thing, i. e., the right of ownership of private property, legally acquired, and the right to use it for one's own or others' comfort or benefit.

Is this system dead in America? I don't think it is. Rather I think that the present depression, brought about either by well-meaning but totally misguided idealists, or by so-called "brain trusters" who are endeavoring, under cover, to bring about a totalitarian state by misleading those in authority as to their real purposes, will strengthen the so-called capitalistic system rather than weaken it.

The flaws in Mr. Neill's analysis are:

(1) The number of people who acquire wealth as an end in itself is comparatively small, so small as to constitute an exception rather than the rule. Practically all people acquire a competence in order to enjoy greater comforts and security for themselves and their families.

(2) There is a greater degree of actual competition today in manufacturing and retailing than ever before in our history—not perhaps in the number of concerns engaged but in the ability to give competition to others and to sustain themselves. Competition doesn't come from the fact that an industry has many competitors, all slashing prices without regard to facts; it comes rather from those who conduct their enterprises along safe lines. The others destroy themselves before they destroy the system.

The very fact that agreements, cartels and other forms of cooperation are sought (most of which have been failures under a capitalistic system) indicate this condition rather than a lack of competition.

(3) Plant machinery is automatically charged off in all well-established concerns in most cases in from five to ten years, unlike the employee who seldom takes into consideration his own depreciation or obsolescence. Changes in style, manufacturing, etc., do not come overnight. There is usually plenty of time for the alert manufacturer to adapt his plant to new conditions. Depreciation and obsolescence are comparatively minor considerations when divided among hundreds or thousands of stockholders in our corporations. All anticipatory factors should never cause worry to the manufacturer.

The capitalistic system does not create two rival social classes, employer and employee. Practically all are in the same category, directly or indirectly. The savings, investments, insurance policies of the great masses of our people make them stockholders or employers in our great enterprises. In fact the system tends toward a united nation, free from class struggles, as has been the case.

To say that the capitalistic system makes for lower wages is not borne out by the facts. Wages here are higher today, measured in comforts and conveniences, than they have ever been in history. Wages under any other system of government, in Russia, Germany, or Italy, are only a fraction of what they are here.

Why does Mr. Neill, in common with many writers, try to pin the present low state of business and employment on the so-called capitalistic system, which is still carrying on here, even under the greatest handicaps it has ever faced in our entire history, at about 70 percent of capacity?

Never before in the history of the world has government, outside of entire confiscation and destruction, ever maltreated business to the extent that has been done by the present administration. New private investments, the key to the whole situation, are about 15 percent of normal. Uncertainty, distrust, discrimination and heavy taxes have been the causes of this temporary inability of our so-called capitalistic system to function normally. It will operate again, more useful than ever, when these attacks cease. All indications point to this movement. "The paralysis of private enterprise is caused by our public policy," is the way it is put by a man who should know, George S. Houston, president of the Baldwin Locomotive Works, a great employer of labor.

No other economic or social system can function under the American flag. Destroy it and you destroy the republic.

THOMAS F. DALY.

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# Points & Lines

## Wages and Hours

OPPOSITION to the wages and hours legislation at present awaiting action by the Senate and a probable conference committee is largely confined to those who insist upon confining legislative activity within the framework of economic "law," which, they feel, will function in any case, however much one may desire to achieve changes desirable from a social point of view by legislation which violates the principles of economic law. A summary of such opposition to wages and hours regulation is given by Newton Aiken in the Baltimore *Sun:*

> . . . to the extent that low wages may be the product of economic circumstance and the forces of competition, employers in the affected industries would have to compensate for the increased wage cost of their operations by increased economy in other directions.
>
> The most likely avenue of economy would be through the discharge of inefficient, poorly trained workers and the hiring of more efficient operatives.
>
> Having to pay more for each hour of work, employers would endeavor to obtain more in return. This is what happened under the NRA codes. It would be the first thought of every employer in an affected industry under a wages and hours law.

But the majority of opinion seems to be in favor of wages and hours legislation; the only question is whether the House bill or a compromise measure should be enacted.

Paul R. Leach in the Chicago *Daily News* gives an admirable summary of the two bills, of which the following is a condensed version:

| SENATE | HOUSE |
|---|---|
| *Administration* | |
| Five-member board to hold hearings on petitions for exceptions and other matters. | Secretary of Labor to hold all reviews and administer enforcement. |
| *Wages* | |
| Board shall order minimum wages, allowing for various regional differences, not higher than 40 cents per hour. | Minimum wage of 25 cents an hour established for first year law is in effect with 5-cent increase each year until 40-cent rate is achieved. No deviation allowed except for specified industries. |
| *Hours* | |
| Same arrangement for hours; board to have discretion to set maxima, allowing differentials, but no maximum to be less than 40 hours per week. | "Ladder" arrangement similar to wages provision, starting with 44-hour week and reducing this two hours each year until 40-hour week is reached. |
| *Overtime* | |
| Both bills provide that time and a half must be paid for overtime. | |

The House bill has received the support of all the major labor groups, as well as the support of the *Daily Worker:*

> All sorts of reactionary proposals to protect the sweatshoppers and labor-haters—for example, the proposal of a wage differential for the South—are being trotted out as so-called "amendments." But if ever one such "amendment" slips through, it will mean a virtual good-bye to the bill—and another shameless defeat of the people's repeated mandate.

Senator Thomas of Utah summarized in a radio speech his principal objection to the House bill as passed:

> I am not so much worried about an industry's having to close its doors rather than meet this wage, as I am about the effect of hinting that 25 cents an hour is what labor is worth. We mention a minimum and it becomes the maximum. Such is the history of price and wage fixing.

A suggested solution to the differences between House and Senate is offered by the *Nation:*

> The principle of a uniform national minimum is excellent; the danger is that, in order to pass, the bill will have to pitch it so low that wages may be dragged down all over the country. A solution may be found by establishing the minimum for the country as a whole, and leaving it to industrial boards under Labor Department supervision to make whatever adjustments are necessary above that level.

What seems to be a widespread opinion on the whole matter is expressed in the St. Louis *Post-Dispatch:*

> The bill passed by the House would establish flat nation-wide standards. We prefer the directness and simplicity of this method to the variable standards contemplated by the wage-hour bill passed by the Senate last year. In the forthcoming conference between the two branches to reconcile their differences on the measure, due weight should be given the overwhelming vote by which the House stood by the nation-wide standards of the Norton bill.
>
> Yet the important thing is to get the principle which animates both bills—the principle of national legislation to end starvation wages and the resultant unfair competition—written on the statute books.

## The Cooperatives

FEW things are more difficult to get straight than statistics on the cooperative movement in the United States. *Consumers Cooperation* analyzes figures recently published by the Bureau of Labor Statistics in this fashion:

> In the field of the cooperative purchase of consumers goods 3,600 cooperative associations with 677,000 individual members did a business of $182,685,000 in 1936. Previous sections of the report, covering other types of consumers cooperatives, showed 3,728 cooperative telephone associations with 330,000 individual members; 259 electric supply cooperatives serving 161,000 farm homes; 42 cooperative burial associations serving 27,000 members; and 35 cooperative housing associations with 2,200 family members.

The most important correction always necessary in this country is to classify farm cooperatives through which farmers buy fertilizers and other things not for immediate household consumption.

> Of the consumers' cooperative associations serving farm families, the report covers only those which deal in consumers goods. These represent 1,173 cooperative associations with 303,890 members doing an annual business of $111,998,641. A previous study . . . showed an additional 939 cooperatives with 646,000 members that are cooperative purchasing associations but do not handle consumers goods, thus making . . . 2,112 associations with an estimated membership of 950,000 which did a business of $254,000,000 for the year ending June 30, 1936.

In his new book, "Cooperation: An American Way," John Daniels points out interesting trends in American cooperative farm marketing and purchasing:

> During the last twenty-five years farmers' cooperative purchasing has grown tremendously. In 1913, its volume was a little under $6,000,000. For the 1937 calendar year

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> the volume was $400,000,000. . . . Between 1918 and 1935-1936 the marketing volume increased less than six-fold while the purchasing volume grew more than forty-fold. In the combined volume of marketing and purchasing, the percentage of purchasing has ascended from 1.9 in 1913 to 13.8 in 1935-1936.

Oil cooperatives are among the most active. According to the Cooperative League *News Service:*

> Tank car shipments of petroleum products from the Midland Co-op Wholesale during January, February and March were almost 50 percent greater than during the same months last year. . . . The Farmers Union Co-op wholesale handled more than 5,000,000 gallons . . . of gasoline, kerosene and distillate at its warehouses in St. Paul and Billings, Mont., during the month of March. . . . The Consumers Cooperative Association of N. Kansas City, Mo., continued to expand its program of international trade when it received an order from the Bulgarian Cooperative Wholesale Society for 4,760 gallons of lubricating oil blended in the cooperative compounding plant here for shipment to Sofia, Bulgaria. During the past three years shipments have been made to cooperatives in France, Belgium, Scotland, Esthonia and Canada.

The Chicago *Daily News* talks of a new experiment in cooperation sponsored by the government, and a further attempt to salvage the recovery and relief expenditure on the rural resettlement project at Hightstown, N. J., which has received such widespread treatment. The Hightstown settlement contains individual homesteads for garment workers removed from New York City, and a factory designed for making clothes where the homesteaders would be occupied during the season. Now:

> A group of 20 cooperatives, 17 of which are federally financed through farm bureau units in Illinois, Indiana, Iowa, Wisconsin and Minnesota, will organize a corporation known as Consumers' Wholesale Clothiers, Inc. It will not only superintend operation of the Hightstown clothing plant, but distribute the goods through its widely scattered retail stores.

The contract entered into by the Hightstown group and this corporation calls for a minimum of 58,000 garments annually.

> Except for operation of a farm tractor assembly plant in Nebraska and a flour mill in Baltimore, the consumer co-ops have hitherto had no connection with manufacturing. This new experiment of a direct hookup of production and distribution is declared at the Department of Agriculture to be the most significant forward step in the history of the American cooperative movement.

Here again, farm purchasing cooperatives and oil processing and distributing societies must be excepted. They manufacture fertilizers and other materials for their members and prepare products from crude oil. Some foods are put up by American consumers' cooperative groups too, and a few other minor products.

## *Britain and Democracy*

THE BRITISH post-war view on peace and empire developed as a strange mixture of selfishness and idealism, according to the London *Tablet:*

> The huge sufferings of the World War produced a readiness to consider the sacrifice of this age-old system, but it was the weakness of English idealism that while it was prepared to forego conquest or force in the future, it was not prepared to make the higher standard of morality retrospective. Accordingly what we proposed was that at the culmination of our long period of growth and aggrandizement, decade by decade, at the moment when with the addition of the German colonies our imperialism attained the highest peak, a halt should be called, that the whistle should be blown forever and the game be said to be over.

Of Mr. Chamberlain's European policy today Anne O'Hare McCormick writes in the New York *Times:*

> His aim in Europe is very like that of the United States government in Mexico—to play down differences and smooth over threats in order to save the Good Neighbor policy. Whether he can succeed by temporizing, by throwing his weight about, is the big question suspended in the tense air of Central Europe. At any rate he is the one diplomat to watch as the crisis develops. His tireless efforts prove that he is aware of two things—that the only way to keep Britain out of war is to prevent war, and that war, as he has repeatedly declared, means the end of European civilization.

All the while Britain is frantically rearming, preparing and announcing immediate conscription for the army and mobilization of the whole nation should war be declared. Michael De La Bedoyere in the *Catholic Herald* of London says of the present government:

> While maintaining its good work of restoring a reasonably peaceful atmosphere through bi-lateral agreements, it must begin the work of limiting the arms race, especially in the air. There is no sense in speeding up the manufacture of airplanes to attain any sort of parity with others powers who increase their air-forces as rapidly or even more rapidly. We are ruining ourselves to no purpose. Only the conclusion of a Four-Power Pact on a basis of complete mutual trust and without bringing up the alleged offenses of the past can bring the first step toward the ultimate solution of this problem of national life and death.

A sharply contrasting view is that of H. N. Brailsford, English "liberal" journalist, in the *New Republic:*

> On every occasion that offers Mr. Chamberlain and his party proclaim that they are following a policy of reconciliation and peace. If one accepts their conception of peace, their boast is justified. They have already ended the bitter quarrels that separated England from Eire (Ireland) and Italy. It is possible and even probable that these achievements will be crowned, though not at an early date, by an agreement with Germany and the conclusion of a pact between the two Western and the two Central Great Powers. . . . But the ultimate ambition of the Roman Empire is to acquire Tunis and Egypt and this can be managed only during a general European war. As we see it, with that possibility ahead of us, the axis is gaining all the strategic positions—first the Rhineland, then the gates of the Danube and finally Spain. It is in vain that Britain arms if she has already surrendered these keys.

The doubtful prospects of democracy in Europe tend to obscure an important development in which Great Britain is vitally concerned, according to Professor W. Y. Elliott in the *Christian Science Monitor:*

> England's strength as a democracy is today buttressed by the democratic and self-governing dominions where no threat of a serious character has yet appeared to the survival of liberal democracy. . . . Though they still depend upon the defense of the British fleet, they have achieved a sufficient strength and industrialization to make them safe from external attack by any probable power or combination of powers. They will, as far as anyone is justified in foreseeing, develop civilizations in the future that will be as characteristic, and perhaps as important, as any of the offsprings of Europe with the possible exception of the United States. The future of our western civilization will depend to an important, perhaps to a crucial degree, on these young nations of the British Commonwealth.

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# The Stage and Screen

## *The Case of Clifford Odets*

TO THE average left-wing writer modesty is a virtue long since dumped overboard with the rest of the bourgeois moral impedimenta. Such blowings of private horns as we are daily regaled with in the pages of the radical press, and in the utterances of the writers themselves, have rarely been heard before. In the drama the shrillest horn-blower of them all is Clifford Odets. Mr. Odets is certainly determined not to let die the legend that he is the White Hope of the American theatre. Not even living in Hollywood and receiving the shekels of the mammon of the movies, has daunted his faith in himself. And by blowing his horn hard enough he has convinced a few otherwise sensible critics that the Hope has become a Reality. So as there is no new play given this week, let us take up the case of Mr. Odets. Mr. Odets started out admirably. He wrote "Awake and Sing." "Awake and Sing" is a mordant and vital play of Jewish American life. It is by all odds the best play Mr. Odets has written, because it is exactly what it sets out to be. In it Mr. Odets shows that he has an extraordinary flair for the dramatizing of emotions and situations, a keen sense of Jewish character, and an equally keen ear for Jewish speech. So far so good. Next Mr. Odets brought out two short plays, "Till the Day I Die" and "Waiting for Lefty." The former is a crude anti-Nazi melodrama, exaggerated in its emotions and characterizations, utterly unreal. "Waiting for Lefty" is a distinctly better play, and in the passion of its writing, and the depicting of the scenes in strike headquarters, admirable. Its other scenes, however, are stilted and unreal.

Then Mr. Odets produced "Paradise Lost," which seems like a parody of "Awake and Sing" with the characters supposed to be liberal native Americans. Really they are the same people as those of "Awake and Sing," this time gone quite mad. The play is, in short, an unconscious burlesque. Then this season came "Golden Boy." This play is supposed to be about an Italian-American musician who becomes a prize-fighter, but the ideas and idioms of the Italians are completely Jewish. The story is old-fashioned hokum, and the last act is utterly insincere, yet Mr. Odets's mastery of stage technique and his command of pungent dialogue makes it on the whole an interesting play, though one whose values are utterly theatrical. Of course as in "Waiting for Lefty" and in "Paradise Lost" we have passages of Marxian theory, and it is probably these passages which have so enraptured the left-wing intelligentsia. But what at bottom Mr. Odets remains at best is a very shrewd observer of Jewish-American types, a masterly interpreter of their speech, and an excellent contriver of theatrical scenes. But the Hope of the American drama must be more than this. He must at least know America, and not only the Bronx. But most of all he must show a complete honesty of purpose. Mr. Odets has shown this only in his first play. In short he needs to return from Hollywood, not only in person, but in spirit. And he and his admirers would meanwhile do well to cease the tooting of their horns. To the average American they have a very tinny sound.

GRENVILLE VERNON.

## *Joie de Vivre—In Germany, in France and in Kentucky*

NO ONE could accuse Erich Remarque of "writing for the movies"; yet three of his novels have been made into pictures and each one has proved to be a good, provocative film: "All Quiet on the Western Front," "The Road Back," and now Metro-Goldwyn-Mayer's version of "Three Comrades." If you have tears, prepare to shed them, for "Three Comrades" is a tear-jerker. Joyfully, after the armistice, the three young soldiers plan to make up for lost time—they are returning heroes and they will live. But the 1920's, in Germany, change their plans. To the three comrades comes a fourth, a young girl, whose cough, caused by malnutrition, is to prove disastrous. Poverty, troublous times, revolts and their own war-scarred backgrounds allow them no peace; and finally two escape from the mess that is Germany and look to South America for a new home. Margaret Sullavan, as the girl, is surrounded by a capable cast on this welcome return to the screen after a long absence. Robert Taylor, Franchot Tone and Robert Young, as the three young men, carry on with spirit and camaraderie. Perhaps the whole affair is too sentimental, though conditions in Germany after the war warrant emotion and tears. Mr. Tone and Miss Sullavan are entirely convincing in their parts and give excellent performances.

It was inevitable that something should be done about that last Paris Exposition in the films, and now Warner Brothers have done it with their old friends, the Gold Diggers. Under the leadership of Rudy Vallee, the gals troop over to Gay Paree and land amidst all the lighted towers, streamers and fireworks of the Fair, to be the United States entry in an international ballet contest. The Rockettes really did something like that—except they couldn't have had as much fun as the Gold Diggers, because they were thoroughly chaperoned. Maybe these Gold Diggers didn't need any further warning after Mr. Vallee sings that catchy little number, "You're in danger, if you're a stranger in Paree." "Gold Diggers in Paris" is light and gay, and everyone has a good time. When the humor gets a little flat, the Schnickelfritz Band rush in and do several clever musical numbers. Hugh Herbert is funny with his usual "Woo-woo" voice and gestures; and Rudy Vallee does some good take-offs.

If you like the Ritz Brothers, you'll like their new Twentieth Century-Fox film, "Kentucky Moonshine"; but be sure that you enjoy their silly antics before you see the picture because they are the whole show. The three entertainers, out of work, disguise themselves as hillbillies with the help of Marjorie Weaver and go to Kentucky to be discovered by Tony Martin who needs new life for his radio program. When they are exposed just before the big broadcast, they put on an all-Ritz Hour; and, believe me, it's *all Ritz,* with its climax in their burlesque of "Snow White." The audience simply can't contain themselves!

PHILIP T. HARTUNG.

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# Books of the Day

## Valedictory of a European

*My Austria, by Kurt Schuschnigg. With an introduction by Dorothy Thompson. New York: Alfred Knopf.* $3.00.

"AN ABSOLUTE abyss separates Austria from Nazism. We do not like arbitrary power; we want law to rule our freedom. We reject uniformity and centralization." Schuschnigg, the last Chancellor of an independent Austria, spoke these words to an interviewer of the London *Telegraph* on January 5, 1938. Today Austria has ceased to exist. Her Chancellor is in custody, awaiting his doom.

Schuschnigg's book, "My Austria," was written during his chancellorship; it was begun in 1936 and published in November, 1937. Its purpose was to reconcile conflicting political opinions in Austria. It was a matter of domestic policy. Now, through the recent events in Central Europe, the volume has become a document of world-wide significance, fascinating for everyone interested in the spiritual forces behind the headlines of history.

Son of a general in the old army; educated in the famous Jesuit institution of Feldkirch; young soldier and war-prisoner until 1919, the author was passionately devoted to the Habsburg dynasty, though he entered politics after this ruling house had left the scene of history. Schuschnigg is not a man of career but a man of faith. He is a typical figure of his generation; a representative Catholic; the very pattern of an Austrian. His passion for culture, devotion to the Church and profound love for his native soil are a unique Austrian combination.

His volume covers the three last stages of an independent Austria: the empire of Franz Joseph, which came to an end in 1918; the democratic parliamentary republic, which came to an end in 1933; and the conservative New Austria created by Dollfuss, Schuschnigg's assassinated predecessor, and Schuschnigg himself. Here is neither a biography nor a mere chronological report. It is the history of an idea and its realization through these three last stages of Central European development. The idea of Old Austria rules the book. Its psychological and historical source is the writer's faith in Austria: in her German, her European, her world mission. Hence Schuschnigg's publication is a dramatic event in spite of the diplomatic restraint naturally exercised by one who was a leading figure in politics.

Austria, the Latinized Germany, for which the author is ready to die, was through her innermost nature the strongest opponent of Nazi Germany. Therefore she was doomed to vanish. Austria has proved by her mere existence that not purity and isolation but interdependence and interrelation of different nationalities is the basis of culture. She has proved through many centuries that tolerance and humanity, universalism and Catholicism are not contradictory to patriotism. Austria, the heir to the Holy Empire of Charlemagne, is by the high quality of her cultural creations the living manifestation of the transcendental origin of all culture.

The seizure of Austria by Nazi Germany affects the very roots of occidental civilization. It was not a sentimental feeling for the spirit of Old Vienna, but the awareness of these facts, that shocked every thoughtful historically minded observer of recent events in Central Europe. But history proves that no real spiritual force has been destroyed forever. Austria, though conquered, is still a symbol, a spiritual force, a reality. It has made history and it will continue to make history.

ANNA HELLERSBERG-WENDRINER.

CRITICISM

*My Brother, A. E. Housman, by Laurence Housman. New York: Charles Scribner's Sons.* $3.00.

A MEMOIR, a selection of letters, a score of poems, some light verse and parodies, bits from four of Housman's note-books, a list of dated poems, and a "natal horoscope" make up this volume. Much of the matter is inconsequential: the parodies and light verse are inferior; most of the poems are of no moment; many of the letters are of only the mildest interest. The memoir could bear much improvement. Yet for an understanding of A. E. Housman the book is invaluable. Certain of the things set down within it are indispensable for anything like a correct interpretation of his character and work. That Housman the man suffers for their relation is the not unfamiliar penalty that must be paid for candor in biography.

A professed atheist both early and late in life, Housman conformed to ". . . the outward observances of religion, approving of the Church of England as an institution, while having no faith in its tenets." To him "it was less disturbing than other forms [of religion] and eliminated 'so much Christian nonsense.'" In keeping with his atheism was an expressed approval of slavery. He disliked America but included certain American authors in the rather surprising range of his literary tastes. He favored such diverse figures as Hardy, Jane Austen and Anita Loos, among others. Of Coventry Patmore he wrote that ". . . nobody admires his best poetry enough, though the stupid papists may fancy they do." His savagery as a critic was so much a matter of policy that he preserved in his note-books phrases that would cut and wound. Later these would be brought forth and used upon the appearance of some promising victim.

Of all the things found in this volume the most illuminating is number eighteen of the poems here published for the first time. Of it Laurence Housman writes, ". . . It says something which A. E. H. very much wished to say, but perhaps preferred not to say in his own lifetime." One interpretation of its not too ambiguous lines explains much in both the man and the poet. Gloomy, reserved, unbelieving, confused, resentful, proud and ambitious, it is difficult to think of A. E. Housman as other than a tragic figure, the victim of himself and of circumstance.

JOHN K. RYAN.

*Be Loved No More, by Arthur Bernon Tourtellot. Boston: Houghton Mifflin Company.* $3.50.

AGAINST the glittering background of Dr. Johnson's London Mr. Tourtellot has written a nominal biography of Fanny Burney, author of the late eighteenth-century best seller, "Evelina, or A Young Lady's Entrance into the World." At the tavern and the club and, especially, at Dr. Burney's house in St. Martin's Lane, the usual galaxy of Johnsonian celebrities discuss brilliantly the various problems of literature and life. From this scene Fanny Burney, at first, emerges as a precocious young woman, the diffident author of "Evelina," which Edmund Burke and Sir Joshua Reynolds sat up all night to read. As the literary idol of Georgian society, Fanny enjoyed the short-lived adulation of the Bluestockings. Later, when she entered the dull atmosphere of Queen

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Charlotte's court as mistress of the robes, she found ample opportunity to observe the superficiality of court life. All this, and much more, of life at Bath and elsewhere, she recorded faithfully in her "Diaries" and thus gave to posterity a gossipy account of the circumscribed lives of the eighteenth-century élite.

Mr. Tourtellot's accounts of the publication of "Evelina" and "Cecilia," the "intellectual" parties at Dr. Burney's house, the death of Dr. Johnson, and the journalistic endeavors of Fanny as Madame D'Arblay, the little old lady of Bolton Street, Piccadilly, are presented in an interesting and readable manner. As a celebrity in the Age of Johnson, Fanny lived to become a curiosity in the Age of Victoria. Mr. Tourtellot's style is at times involved, but his facts are accurate and he has presented them in a scholarly manner. His work is in reality the biography of one of the most diversified periods in English literature, and should prove of value both to the scholar and the general reader. EDWARD J. CLARKE.

*The Miltonic Setting, by E. M. W. Tillyard. New York: Cambridge University Press. The Macmillan Company.* $2.75.

PROFESSOR TILLYARD concerns himself mainly with a defense of the poetry of Milton from those critics of our own day, who tend to apply to it the standards of our own day or of Shakespeare, without reference to its necessary close connection with a different age from ours or Shakespeare's. Although he has a chapter on "Milton and Protestantism" he is less concerned with theological objections than with the relation of contemporary thought to the poetry. Of course to most modern readers, Milton is preeminent for magnificence. Professor Tillyard ably holds the position that we must allow him more value as an inspirer of nobility of character, and more natural style than some recent critics have found. He does well to point out that even the inversions which repel some readers are not mere Latinisms, but part of the English language of poets of his time, though less common. To those readers, who have first read Milton with no idea of examinations in mind, this will appear unnecessary, but the eminence of some critics who dislike Milton, and the tradition of the schools make such a book as this valuable. Besides this, everyone who is deeply interested in the craft of poetry will find here keen suggestions that will delight him, or rouse him to thoughtful disagreement on every page.

Professor Tillyard thinks that "L'Allegro" and "Il Penseroso" are sublimations of ideas Milton had collected for his college debates on Day and Night, part of which he used in an early Latin Prolusion, and makes an excellent case for this idea. In his discussion of Milton's plan for an epic on Arthur, he assumes that Milton rejected this idea in favor of a poem on Arthur, before settling on "Paradise Lost" as his theme. But Peck in 1740, in a book which has few other wise suggestions, records a tradition that the Arthur and Alfred were to be companion pieces like the "Iliad" and "Odyssey." Finally, in the excellent discussion of Keats and his famous remark about preferring Chatterton to Milton and Chaucer as models, more emphasis should be laid on Keats's judgment as of the effects of the poems on his own creative abilities. But I do not agree that Keats meant Chatterton's sources when he named that poet. He meant modern English decorated by old Saxon words as used by Chatterton, which gave Keats a medium he felt rightly his own. "Meg Merrilies" and the "Eve of St. Mark" may be unobtrusively Chattertonian, but "Hyperion" is unmistakably Miltonic. THOMAS OLLIVE MABBOTT.

*The Voices of the Cathedral, by Bartell Prentice. New York: William Morrow and Company* $3.50.

BECAUSE of a prejudice against books that sentimentalize the past of architecture, or the applied arts, it is to be confessed that my approach to the reading of Mr. Prentice's book was more than tinged with that prejudice. This was probably increased by the Victorian flavor of the title, "Voices of the Cathedral," which might cause one to class the book with those nostalgic efforts to re-create the past. These preconceived ideas suffered the fate that is usually in store for all unfactual judgments. For I have had the pleasure of reading a book that delighted me and its interest was of a kind that made relinquishing it an unwelcome task. As a book it is a happy compound of readable style and of material that is informative, giving, as it does, the sources of pictured and sculptural representation in Church art, from early Christian days. The charm and frequent naïveté of the historic and archelogical material has evidently delighted the author, for he communicates such delight to the reader and this is a rare enough accomplishment to warrant special note.

In addition to the quality of style, and the information it contains, "Voices of the Cathedral" is stimulating in what it offers as a clue to the causes of the decline of Church art and its present lack of vitality. Prior to the invention of printing, as the author states it, Church art served to keep before the eyes of the people the truths of religion as well as the legendary accretions and parables that emphasized, or surrounded, dogmatic belief. Sculpture, mosaics, glass and frescoes were then largely a readable matter, as Mr. Prentice indicates, and were probably as easily followed and as usual to the people as the printed page is to us. The printed book, the appearance of which, in Europe, coincided with the decay of Gothic art, gradually supplanted the representational arts as a teaching medium. In this connection the author quotes Victor Hugo who said, in effect, that the printed book impoverished or destroyed the cathedral. What it did in reality was to freeze it in an esthetic form whereas it had been a living, teaching form. Vitality, and separateness from secular art, passed finally from Church art when the imperative necessity for it ceased, and the printed book, as Victor Hugo indicated, had removed that necessity. The writer of this review has frequently employed this quotation, and time has only served to increase its apparent aptness and truth.

Church art passed, therefore, from a functional form to one that was merely decorative. As this functional character or purpose has diminished, its vitality has also diminished and it is now either stereotyped or modernly stylized, the last in the vain attempt to enliven it. Life will again infuse this art when it begins to serve a valid pedagogical purpose, one that arises out of the conditions of our time, and such a new condition will bring into existence a new, and natural, Church art. While this theme is not developed in Mr. Prentice's book it is suggested by the material he presents, for in addition to its other good qualities, "Voices of the Cathedral" is stimulating. This lifts it out of the category of an entertaining, archelogical work and makes it suggestion of ideas for application in the contemporary field. BARRY RYRNE.

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FICTION

*Wind over Wisconsin, by August Derleth. New York: Charles Scribner's Sons.* $2.50.

ON READING this novel one finds many reasons why it and its author have received such favorable attention. First of all, it is a story worth telling—a story of the crucial period in the history of the Wisconsin River valley when the Indians were finally crushed, when the French fur traders were beginning to find the fur trade unprofitable, and when the whole nature of the territory was being changed by new settlers who cleared the forests, and built up farms. August Derleth tells this story well, using as his main characters Chalfonte Pierneau who is an idealistic French fur-trader, his family, and Chief Black Hawk, the Sac Indian who is a familiar hero of the upper Mississippi region. Other characters such as Zachary Taylor, Jefferson Davis and John James Audubon help to fix the period of the story in relation to the outside world. The action centers around "Place of Hawks," the Pierneau home on a hill overlooking the Wisconsin River valley. Downstream, a day's journey, was Prairie du Chien, and several hours upstream was the *Portage,* guarded by Fort Winnebago, by which the traders reached the Fox River and thence the Great Lakes Region. During an attack by Sioux Indians the young wife of Chalfonte Pierneau is wounded and later dies. Chalfonte retreats into his dreams and refuses to make necessary compromises with the inevitable changes which were taking place about him. His slow recovery from grief and his acceptance of reality take place over a long period filled with exciting events.

In literary circles there is general agreement that August Derleth—who is, incidentally, a Catholic—is one of America's important younger writers. He has shown—in his poetry, five mystery stories, two previous novels and short stories—that his style is versatile and strong. Again in this book his writing is good. His descriptions of the river, the bluffs, the trees, the birds, the smells, colors and sounds of the Wisconsin country are written with the feeling and art of a poet.

RUTH BYRNS.

HISTORY AND BIOGRAPHY

*John Tiptoft, by R. J. Mitchell New York: Longmans, Green and Company.* $4.50.

WHEN a son was born to Lancastrian Henry VI in 1453, the dismay of the former heir-apparent, Richard Duke of York, was unbounded. England began to be divided into rival factions. John Tiptoft, Earl of Worcester, possessing a rich inheritance and endowed with high office, promptly consulted his own safety and decided to quit the country for a while. His family had been traditional supporters of Lancaster; but he was connected by birth with York. Having small taste for civil war and desiring to postpone the distasteful necessity of choosing between conflicting loyalties, he visited the Holy Land and then yielded to a fellow pilgrim's suggestion that he study the humanities at Padua. He applied himself so diligently in mastering the New Learning that he won a signal tribute from Pope Pius II who asserted that Tiptoft was worthy to be compared in "virtu" and eloquence with the greatest emperors of Greece and Rome. Few students of the classics have ever won such extravagant praise from so discriminating a scholar as Aeneas Sylvius Piccolomini.

Upon his return to England after an absence of four years, it soon became apparent that Tiptoft had been

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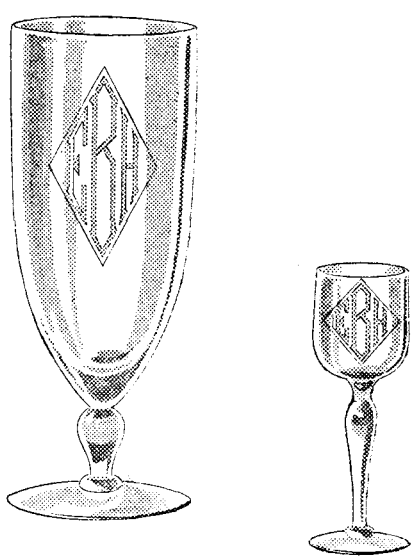

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doing a little extra-curriculum work in those political theories which were to be so crisply and persuasively adumbrated by Machiavelli. Throwing in his lot with the Yorkist cause, as represented by Edward IV, he was appointed Lord High Constable, with far wider powers than had ever been attached to that office He probably would have agreed with the author of "Il Principe," that it would be well to be both loved and feared "but if circumstances force a choice, then it is better to be feared." Tiptoft was both feared and hated. If he had been responsible only for the execution of a few high-born Lancastrian nobles, he would never, as Mr. Mitchell properly remarks, have won for himself the sinister nickname of the "Butcher of England." He was ultimately captured in Weybridge forest by the resolute Lancastrians and hanged on London's Tower Hill.

However numerous may have been his defections as a statesman, this "Italianate Englishman" was an enthusiastic humanist and a generous friend of scholars. The translator of Buonaccorso da Montemagno's "Declamacion of Noblesse," which Caxton printed in 1481, he was among the first to kindle in England that passionate love of the ancient classics that so distinguished Grocyn, Linacre, Lilly, Colet and Saint Thomas More. He thus prepared the way for the solid literary achievements of Tudor times.

This well-documented biography manifests evident signs of a meticulous but somewhat narrow and literal scholarship. It should particularly appeal to serious students of English literature and language. The book contains fourteen rare collotype illustrations and an excellent bibliography of the period. JOHN J. O'CONNOR.

*American Village, by Edwin Valentine Mitchell. New York: Stackpole Sons.* $3.00.

MR. MITCHELL'S new book, "American Village," is more (and less) than a guide to Henry Ford's Greenfield Village at Dearborn: more because he writes pleasantly of the social backgrounds behind that remarkable collection, and less because he does not attempt to catalogue, merely using the collection as an excuse for reminiscence. The many pictures are all taken from the collection. To any American past middle age the pictures and the text alike are curiously nostalgic.

Take the barber shop, for instance. The invention of the safety razor changed the appearance of the American male and the whole aspect of his barber shops as much as Mr. Ford's automobile changed the face of the countryside. How well I remember Clarkie Parker's shop, with its lurid Currier and Ives' pictures of firemen pumping water into a doomed building, and Nancy Hanks at full trot, below which, in a long row of chairs, sat the village gossips. Even better I remember the cabinet the barber chair, containing row on row of private shaving mugs, each with the owner's name upon it in gold letters. They were indications of social stability. My father had one, to which I pointed with pride, and beside which I hoped one day mine would stand. I frequently and furtively felt my face in anticipation.

Mr. Mitchell's chapter on the ice house fills me with no such pleasant memories, however. He points out that Frederick Tudor of Boston was the first American ice man. Tudor shipped a cargo of ice from Fresh Pond, Cambridge, to Martinique, in 1805. But I don't remember that. What I remember is the bitter cold of the ice house in winter when I had to stand in it packing snow or sawdust between the cakes, and the horrid daily job in summer of getting a cake out, washing off the sawdust, and heaving the slimy thing into the ice box. I shall never bemoan the invention of electric refrigeration.

The village photographer, with his forceps which held your head still, has not entirely disappeared in the rural regions, though his forceps have. But the cobbler's shop has gone, and even the bicycle shop which was so much a part of village life in the '90s. The mechanic in the old bicycle shop was, I am sure, a much more amiable fellow than the present garage mechanic, who is infrequently amiable at all. Perhaps that was because so much of his trade was with children and young folks. Well, well, it is kind, and a bit ironic, of Mr. Ford to assemble all these relics of a vanished way of life, and kind of Mr. Mitchell to write so pleasantly and understandingly about them. WALTER PRICHARD EATON.

*Holy Old Mackinaw, by Stewart H. Holbrook. New York: The Macmillan Company.* $2.50.

WHEN Jigger Jones stood barefoot in the snow at thirty-five below, drank straight alcohol, and fought not only with his fists but with his teeth, he personified the physical prowess and temperament of the old-time lumberjack. Today Jigger Jones and hundreds like him are but memories of the time when the lumberjack was both logger and pioneer, ranging the forests from Maine to Oregon. From the flowering of Bangor, the first of the great lumber towns, to the rivalry between Penobscot and Kennebec, and the eventual trek to the virgin forests of Michigan, Minnesota and Wisconsin, Mr. Holbrook's lusty narrative moves at a quickening pace. Then came the second migration to the forests of the Pacific Northwest and Coast to initiate the era of bull-whacking and skidroads, soon supplanted by the machine methods of modern timber harvesting. With the advent of machine logging and highways the old logger strain went down in noble defeat to the cigarette-smoking lumberjacks of the new order.

Studiously ignored by academic historians, the American lumberjack has finally received his due recognition in Mr. Holbrook's authentic and colorful history. In describing the loggers at work and at play, over a period of three hundred years, Mr. Holbrook has recaptured the life and color of a vanished American scene. "Holy Old Mackinaw" is not only the saga of the lusty, roistering lumber crews, who "rode the forest to the mill," but it is also a definite contribution to Americana. The entire book literally exudes a tangy, woodsy smell that should prove refreshing to city-bred nostrils.

EDWARD J. CLARKE.

## POETRY

*Selected Poems, by John Masefield. New York: The Macmillan Company.* $2.50.
*Poems, by Eileen Duggan. London: George Allen and Unwin, Ltd.* 5s/.
*Winter-Burning, by Lindley Williams Hubbell. New York: Alfred A. Knopf.* $2.00.

THE REVIEWER'S desk often greets strange bedfellows—but it is well that a springtime harvest of poetry should be both fresh and familiar. In a poet of the universal, which by this time we must all admit Masefield to be, this freshness mingles with familiarity, and one is glad to welcome a new selection of the Laureate's own choosing. It is vastly inclusive, too, with extracts all the way from "Salt Water Ballads" and

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"Dauber" and the "Widow in the Bye Street" to the recent "Letter from Pontus," not forgetting parts of "Philip the King," "Reynard," the Arthurian narratives and several of the dramas. And it is a good book to own, even if some of us miss personal favorites and all of us might wish that better spacing and an alphabetical index made other favorites easier to find. John Masefield as poet of the sea and champion of the under-dog has become an institution of our age: and it is heartening to find him declaring in his Introduction to the present volume that the poetry which has always been to him "an instrument to bind the hearts of men" seems today an even greater power than when she first claimed his allegiance "forty odd years ago."

One cannot help feeling a certain poetic kinship between the aged Laureate and the young singer from that far New Zealand which she brings poignantly close to us. Eileen Duggan sings of earth and sky rather than sea: but she wraps a sympathy very like Masefield's about the bushfeller and the blacksmith's wife, and the "old man, bred to nets and sails" who was to become the Rock of the Church. This she does with the sentiment leashed in from sentimentality which the generation following Masefield has made its own. Mr. de la Mare, in a subtle Foreword, comments upon Miss Duggan's "positive little universe." It is positive not merely because of the poet's fine directness of sensation and vision, but also because it has the immense advantage of being a universe whose center is a very personal and pervading God. And with an often ingenuous realism, she has an extraordinarily sweeping and pictorial imagination: an imagination smitten by the "joy too naked to be heard" in a blackbird's sudden song—trembling before the memory of that first Good Friday when

> "The sun was shaken like a hound
> Old and blind and bound—"

and, in a really exquisite poem called "After the Annunciation," conjuring up the vision of

> "A woman in blue with wheat to her knees,
> Mid a silence of birds and a stillness of bees,
> Singing, 'Golden, ah golden, with seedsprays unfurled,
> Ripen within me, O wheat of the world.' "

Readers who have singled out the sometimes homely but always haunting lyrics by Eileen Duggan scattered during the past few years in our Catholic magazines will seize upon this little collection with something like excitement. It is undoubtedly one of the poetic events of the year—and best of all, a rich prophecy for the years ahead.

While of more limited appeal and of quite antithetical matter and manner, "Winter-Burning" is also an arresting book. Mr. Hubbell brings us sophistication instead of simplicity, intricacy instead of intimacy, the "interrogative word," not the solution. And while Miss Duggan is at her best in the music of a flowing rhyme-scheme, Mr. Hubbell excels in expert sonnets, in taut quatrains, and in the ironic blank verse into which he casts letters worthy of Petronius Arbiter. His emotion is so highly intelectualized that its expression becomes oblique: and it is not men nor even women, but the "Old Books" in which he finds Sappho and Prospero and Saint Francis, that he bids us "hold fast" because they are

> "More lovely that your love
> More actual than you."

It is all a very cerebral poetry—but it *is* poetry.

KATHERINE BRÉGY.


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# *The Inner Forum*

THE FIRST number of a new quarterly, published under the auspices of the National Catholic Rural Life Conference, has just been sent out to members of the Conference and others interested in the Catholic aspects of American rural life.

The "Catholic Rural Life Bulletin" is handsomely designed and printed; its first issue contains thirty-two pages of reading matter, printed in three columns. The longer articles include a statement by the president of the conference, Father Ligutti; "Agrarianism in the Christian Social Order," by Bishop Muensch; "Old Vincennes in September" (Vincennes is the next meeting place of the conference); "The Status of Church Art and Architecture," by Ralph Adams Cram; "Books for the Rural Priest"; "Credit Relief for the American Farmer," by Father John A. Kavanaugh; "The Rural Parish School Program," by Father Joseph A. Ostdick; "Notes and Comments," a section of editorial paragraphs which includes a map graphically showing the great number of rural counties in the United States which have not ever the services of a resident priest; "Why Crop Control?" by Father Raymond J. Conley; the two winning essays in the national rural school essay contest; "Feed My Sheep," by Father Arthur E. Loveley, S.J.; "Religious Difficulties among Catholic Farmers," by Father John E. McNamara.

The article contributed by Bishop Muench, which is the text of a speech delivered at the recent National Catholic Social Action Conference, makes two statistical points of great importance. The first is that the American urban population is at present very far from reproducing itself and has to rely upon the country to make up the difference; the second is that whereas in 1787 nineteen rural persons supported one city dweller, today the same nineteen are said to be able to support fifty-six persons in our own cities, and ten others abroad.

## CONTRIBUTORS

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